HISTORICAL NARRATIVE

Of Jamaat e Islami Hind

Volume 1

First Ijtema and Ijtema of Darbhanga

August 1941 to October 1943

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ROODAD OF FIRST IJTEMA

The explanation of an Islamic Movement and the need for a Jamaat to work towards its establishment was expressed in the second volume of Maulana Maududi's book "Muslaman aur Maujooda Siyasi Kashmokash" (Muslims and the Present Political Struggle), in which the plan for the formation of this Jamaat was also presented. After the publication of this book people were requested to inform the office of the monthly periodical "Tarjumanul Quran" (Safar 1360 Hijri / 1941 CE), about their acceptance of this ideology and willingness to work along its lines.

A few days after the publication of the periodical, messages started pouring in and it was clear that there were a significant number of people who were ready to struggle for the formation, establishment and continuation of Jamaat e Islami. Hence it was decided that these people should be gathered at one place and shaped into a Jamaat and then ways should be thought of actually building this Islamic Movement. For this it was decided that the ijtema would be held on the 1st of Shabaan 1360 Hijri (25th August 1941).

Invitations were sent to all those individuals who had expressed the desire to join Jamaat e Islami. However at places where initial Jamaats (local units) were already formed, people were advised to send only some selected representatives. From 28th Rajab people started arriving and till 1st Shabaan sixty had already arrived. The rest came later. The total strength of the ijtema was seventy-five.

Proceedings

1 Shabaan 1360 Hijri

Some more people were expected to arrive and also due to some other reasons the ijtema could not take place. However people were seated in the form of small groups and informal discussions continued from morning to evening regarding the Jamaat and Movement. People were seated in the courtyard of the office of Tarjumanul Quran till late evening. Almost everybody was concentrating on Maulana Sayyad Abul Ala Maududi Saheb. People would present different problems and Maulana Maududi would solve them. After the Esha prayer people dispersed and went to their respective accommodations.

2 Shabaan

The ijtema started at 8 am in the office of Tarjumanul Quran. Everybody was seated on the floor. Maududi Saheb seeking the necessary permissions from the audience sat on a chair and before starting the actual proceedings delivered a very important and long speech in which he shed important and useful light on the history of the current Islamic Movement.

He said, “There was a time, when I too accepted and acted on traditional and ethnic religiousness like common Muslims. When I attained true consciousness, I realized that merely asserting that “I follow what my forefathers did” is futile and meaningless. I turned towards Kitabullah (Quran) and the Sunnah of the Prophet (pbuh), understood Islam and brought about conscious faith after a lot of thinking and understanding.

Then I slowly tried to understand and find out the overall and detailed system of Islam. When Allah completely satisfied my heart in this direction, I started calling others towards the truth on which I brought faith and towards this purpose I started the magazine “Tarjumanul Quran” in 1352 Hijri / 1933 CE.

The initial years were spent in clearing confusion and presenting a broad vision about ‘Deen” (Islam as a way of life). After this I began taking steps to initiate this Deen in the form of a Movement. The aim of initiating Deen in the form of a Movement was that Deen should not be confined in our lives merely as a from of individual behavior but we

should also struggle in practice to implement and establish this religious system in our collective life and remove the impeding and opposing forces from it's way. The establishment of the institute Darul Islam was the first step in this regard. This step was taken in the year 1357 Hijri (1938 CE) and at that time only four people became its associates.

This small beginning was considered too insignificant but Alhamdolillah we were not disheartened and did not stop calling people towards the Islamic Movement and continued the work of ideological preparation of minds for this Movement. The numeric strength of our associates increased merely by one individual during this period. However in different parts of the country small groups of likeminded people were also being made. Apart from the spread of literature, verbal preaching and propagation also continued. Finally after taking a detailed appraisal of the effects of the Movement, it was felt that the ground has been prepared for the establishment of Jamaat e Islami and the systematic formation of the Islamic Movement and that this is the most suitable time to take the next step. This ijtema has been organized only on this basis".

After this historical briefing Maududi Saheb stated that the principle difference must be understood well which exists between our Movement and prevailing movements or those movements most commonly found amongst Muslims.

1) "These movements have either made some part of Islam or some worldly objective for Muslims as their foundation. We are however coming up with actual and real Islam and our Movement is nothing but complete Islam

2) The organizational structure in them is along the lines of different worldly associations and parties whereas we are adopting exactly the same system of Jamaat, which existed in the beginning of the Jamaat formed by Prophet (pbuh).

3) All kinds of people were recruited in them on the assumption that since they were born in the Muslim community, they would be Muslims and the result was that from members to associates to leaders a majority of people who entered the administration of these Jamaats were neither of reliable character nor capable of carrying out any responsibility. But we do not take any person on the assumption that he will be a "Muslim" but only when he acknowledges to have understood the meaning and responsibilities of Kalima e Tayyiba and

affirms faith in it. For him to continue in the Jamaat after joining it, it is imperative that he discharges those minimum responsibilities, which Islam has laid down on him. In this way InshaAllah the virtuous element of the Muslim community will join hands with Jamaat.

4) These Movements eye only India and the Indian Muslim community. Those who have broadened their vision extend it up to Muslims of the world. Thus these Movements remain confined to those who are part of the Muslim community and their interests also remained confined to the problems related to the Muslims. Amongst the work they do there is nothing that would appeal to non- Muslims and in fact the activities of most of them have become a hurdle in the way of non-Muslims coming towards Islam.

But for us since Islam itself is a Movement and since the invitation of Islam is for all humanity, our vision is not confined only to a certain community or country or to specific temporary problems but envisions the entire humanity and the whole world. The problems of all humankind are our problems. We present a solution through the Book of Allah and the Sunnah of the Prophet (pbuh) that has success and virtue for all. Thus not only the virtuous element of the "born" Muslim community would be attracted to our Jamaat, but even those virtuous souls present in non-Muslims would also InshaAllah come closer to our Jamaat".

After this explanation Maududi Saheb said that "this is the only basis and specialty do we claim to call our Jamaat an 'Islamic Jamaat' and this Movement as an 'Islamic Movement'. There cannot be any other name for this Jamaat other than Islamic Jamaat because its creed, objective, organization and methodology without any modifications is the same which has always been that of Islam, and when this Jamaat calls towards the objective of pristine Islam and acts in accordance with Islam so its Movement is nothing but Islamic Movement. But after the age of Prophet-hood whenever such a Movement has arisen in this world, it has faced two tremendous internal threats.

First of all due to the formation of such a Jamaat and after the coming up of such a Movement, people soon fell in the misconception that its status is the same as that of the Islamic Jamaat at the time of Prophets, in other words whoever is not in this Jamaat is not a Muslim and who separates himself from this Jamaat will go to hell (in the Hereafter). This changes this Jamaat very quickly into a 'firka' (sect) and all its time is exhausted in engaging and debating with Muslims instead of doing practical work.

Secondly those Jamaats who accept (someone as) their Ameer or Imam have a misconception about him that he has the same position, which Khulfaa e Raashedeen (the rightly guided Caliphs) had after the Prophet (pbuh). Thus whoever does not accept him and swear the oath of allegiance to him, he is outside the pale of Islam and the result of this misconception is that all their efforts are directed at recognizing his Amarat (position as Chief) or Imamat (religious leadership).

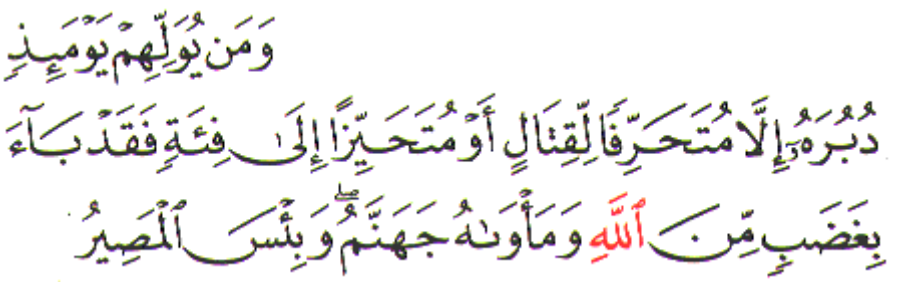
Maulana Maududi said “we have to protect ourselves from both these dangers. Please understand that our status is not that of the Jamaat, which was formed initially under the leadership of Prophet (pbuh) but our correct status is of that Jamaat which is trying to revive the original system after its collapse. The Jamaat formed under the leadership of Prophet (pbuh) is the only Islamic Jamaat in the entire world where unbelief lies outside its boundary. But later on the people who came up to revive this prophetic system and this work need not necessarily be in the same Jamaat. There can be many Jamaats together at the same time and none of them has the right to say that “we are the only Islamic Jamaat and our Ameer is the only Ameer ul Mominoon”.

All those who join our Jamaat must strictly avoid exaggeration in this matter because we do not want to become a ‘firka’ (sect) amongst Muslims. May God prevent us from becoming a reason to do more wrongs instead of doing something good for His religion.

After that Maududi Saheb said that “do not form any limited vision in your minds of the work Jamaat e Islami has to do in this world. Actually its work is not limited to one field only but the complete human life with all its facets come under its fold. Islam is for all humankind and anything, which is related to man, falls under its purview. Thus the Islamic Movement is a comprehensive Movement and it would be erroneous to think that this Movement requires one to have special capabilities and a special intellectual standard. No! Here there is work for everyone and nobody is without work here. Anybody with whatever capability (he or she has) can serve a role in the service of Islam. Men, women, young and old, villagers and people from the cities, farmers, workers, businessmen, professionals, speakers, writers, litterateurs, the uneducated and also the big accomplished scholars: everybody can be equally creative and useful. However they must be ready to work and acquire purposefully the creed of Islam, follow it and make their purpose of life the same, which Islam has made the Objective of Muslims. However whoever joins Jamaat e

Islami must understand clearly that the work before Jamaat is not light and easy. He has to change the system of life of the whole world. He has to change morality, politics, culture, civilization, economics, social system and everything in this world.

The system of life, based on rebellion to God, has to be established on the basis of obedience to God and in this work he has to fight all the Satanic forces. If someone joins us considering this work to be easy, then very soon he will loose courage upon encountering difficulties. Hence everyone must understand clearly the bush of thorns he is about to step on before coming forward. This is not the path where advancing and retreating are one and the same. Here going back implies rejection of Islam. This does not mean that leaving this Jamaat is the same as rejection of Islam but to retreat after advancing in the way of Allah after encountering difficulties, problems, losses and fears will only be like rejection from the point of view of its reality and spirit.



If any do turn his back to them on such a day unless it be in a stratagem of war or to retreat to a troop (of his own) He draws on himself the wrath of Allah and his abode is Hell and evil refuge (indeed)! (Sura ANFAL 8:16)

So think hard before stepping forward. Once you step forward do so with the resolve that we will henceforth not turn back. Anybody feeling a little weakness in him better stop immediately.

In the end Maududi Saheb said that the reason for calling this ijtema is that those who purposefully accept the creed of Islam and are ready to work for its objective, they should become a Jamaat according to Allah and Prophet's (pbuh) guidance by ending their individual status. They must henceforth work along the lines of the Jamaat by mutual consultation to form a 'Nizaam' (System).

Maulana continued saying "my work is complete after I make you into a Jamaat. I was only a Da'ee (one who invites) trying to remind you of

a forgotten lesson and the purpose of my entire struggle was the formation of such a Jamaat. After this I am one of you. Now it is the work of this Jamaat that it appoints as Ameer some capable person from amongst itself. And then it is the work of this Ameer to run this Movement in the future according to his virtuosity and understanding and to chalk out a program and implement it.

Nobody should have a misunderstanding regarding me that since I have given this invitation so in the future the leadership of this Movement is my right. No! I do not desire it. I am not of the opinion that a Da'ee must also be a leader. I do not have the impression about myself that I am qualified to lead this great Movement, neither can any sane person commit this folly that he himself would like this load to be put on his shoulders after looking at its enormous responsibility. Actually it is my ardent wish that I be a part of a correct Islamic system of Jamaat. I would be more proud to serve as a peon under the Islamic system of Jamaat than to acquire the position of president and prime minister in a non- Muslim system. Hence do not be under the assumption that I will take the duty of Ameer on my own, just as all the work was performed under my responsibility before the formation of Jamaat. My previous position is over after the formation of Jamaat. In the future the responsibility of work is on Jamaat. And it is my responsibility like everybody in Jamaat to follow, have goodwill and support the person, which Jamaat decides to assign as Ameer from amongst itself.

After this initial and important address Maulana Maududi started reading the draft of the constitution of Jamaat e Islami. Some copies of this draft were already printed and were given one or two days ago to everybody coming to the ijtema so that they could study it well. In the ijtema e aam everybody was given the opportunity to express his opinion regarding it. Each and every word of it was read and discussed. This meeting ended around Maghrib. In between the meeting was interrupted only for lunch, Zohar and Asar prayers. Every important issue was discussed and finalized by evening. The constitution was approved unanimously with certain modifications.

After that first Maududi Saheb got up and recited the Kalima -e - Shahadat:

"Ash Had-uan La Ila-ha Il-lal-lah Wa Ash Had-uanna Muhammadur Rasoolullah"

("I testify that there is no god but Allah and I testify that Muhammad (pbuh) is the Messenger of Allah.")

and said "O people ! Bear witness that I reaffirm my Iman and join Jamaat e Islami.

After that Mohammed Manzoor Nomani Saheb got up and like Maulana Maududi Saheb announced the reaffirmation of Iman. After that people got up one by one from the gathering and recited Kalima e Shahadat (profession of faith) and joined Jamaat. Most of them had tears in their eyes and some of them almost fell unconscious by crying. Almost everyone while reciting Kalima e Shahadat was trembling with a sense of responsibility. When people finished reciting Kalima Shahadat Maududi Saheb declared that “Jamaat e Islami is now established, come let us pray to Rabb ul Aalameen that He grants our Jamaat firmness and steadfastness and graces us to follow our Book and our Prophet (pbuh)”.

Before dua Maududi Saheb once again threw light on the status of Islamic Jamaat its mission and objective and reminded the assembly on the enormity of the pledge they have made and how it should be followed. After that Manzoor Nomani Saheb started dua. For a long time people cried and implored before Allah. In the end Maududi Saheb read a small prayer and the meeting concluded.

3 Shabaan

Ijtema started again at 8 am. First of all Maududi Saheb called each member of Jamaat individually and asked him for which department of Jamaat does he feel inclined or comfortable to work for. Then when the department wise list of the members of Jamaat (members of Jamaat) was completed Maududi Saheb got up for delivering a speech and addressing the gathering said:

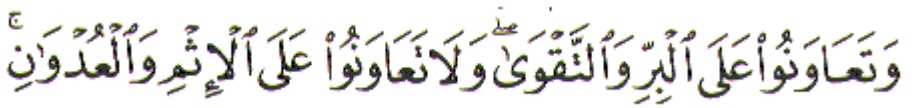
"Those who have the same creed, objective and school of thought have no alternative but to form a single Jamaat and it is only natural that they become one Jamaat. Professing the same Kalima naturally implies unity and cohesiveness. Divisions only occur where the Kalima is different. Despite unity of Kalima differences surface due to egoism,

because actually egoism too is a Kalima which opposes the Islamic Kalima and whoever has devotion to this egoistic Kalima chalks out his own separate way in spite of conforming to others in all respects.

Thus when you recited Shahada yesterday affirming that you have the same creed, objective, methodology and Kalima, then you automatically become one Jamaat. I seek refuge in Allah to prevent anyone of us or me from having the egoism, which inclines a person towards following the believers who have gone astray. Now you are starting your life in a Jamaat. Before you step forward in the way of Tanzeem-e-Jamaat (organization of Jamaat) you should understand the rules of Islam regarding life in a Jamaat. In this respect I will spell out some important details.

“First of all each individual of Jamaat must be a well-wisher of every individual of Jamaat wholeheartedly and also of the Jamaat as a whole. Ill wishing the Jamaat or having hatred jealousy mistrust towards a member of Jamaat and causing him trouble are those abominable crimes, which Allah and the Prophet (pbuh) have said to be the very antithesis of Iman.

Secondly the status of this Jamaat is not like the otherworldly parties who have no qualms in supporting their party whether right or wrong. No! What relation has joined you together is the relation of faith on Allah and the first responsibility of bringing faith on Allah is that your friendship, enmity, love and hatred are for Allah. You have to cooperate with each other in the obedience of Allah and not in his disobedience.



Help ye one another in righteousness and piety but help ye not one another in sin and rancor (Quran 5:2)

The obligation towards Allah to have goodwill towards Jamaat means that you not only protect it from external threats but it also means that you are always alert to defend it from any internal disease, which will spoil the discipline of Jamaat. The best goodwill towards Jamaat will be to prevent it from moving away from the correct path. Wrong motives, thoughts and methods should not be allowed to spread in it.

There should be no group-ism in it nor somebody be allowed to become a dictator, nor should some worldly need or personality be allowed to become its idol and its constitution should also be prevented from getting spoiled. Similarly the obligation of maintaining goodwill amongst members of the Jamaat also falls on all of you. This does not mean that you unnecessarily side with the people of Jamaat and support them even when they make mistakes but what it means is that you cooperate with them in Maroof (good) and not only oppose them in Munkar (wrong), but also try to reform them in practice. The biggest favor a believer can do on another believer is that he shows him the right path wherever he sees him deviate from the right path and he should prevent him from oppressing his own soul. But in reforming each other you must see that your mutual advice should be devoid of finger pointing, crudeness and violence and in fact be friendly, caring and altruistic. Whoever you want to reform should feel from your behavior that his moral sickness pains your heart and that you do not relish with pride in seeing him inferior to you.

The third thing, which I reiterate because of its importance, is that one must not try to create a Jamaat within this Jamaat. Conspiring, group-forming, aspiring for positions, canvassing, egotism and psychological enmity are those things, which are extremely dangerous for the Jamaat. But the temperament of Jamaat has no relation with these things. Similarly backbiting, insulting, nick- naming and frustration are all fatal diseases for collective life, from which we should all try to protect ourselves.

Fourthly mutual consultation is the lifeline of Jamaat's existence and should never be disregarded. Whoever is entrusted with some responsibility of Jamaat, it is obligatory for him to consult others for that work. Whoever is consulted, it is his obligation to express his actual opinion clearly with goodwill. During joint consultation the one who refuses to give his opinion according to his virtuosity actually oppresses the Jamaat, and who gives an opinion opposite to his virtuosity due to some (personal) expediency actually deceives the Jamaat. He, who hides his opinion at the time of consultation and later on spreads malice in the Jamaat if something is decided against his wishes, is guilty of the worst betrayal.

Fifth thing is while Jamaat is carrying out consultation: nobody should be so adamant on his opinion that he refuses to cooperate with Jamaat or goes against consensus till his opinion is accepted. Some immature people out of ignorance understand this to be truthfulness although this is openly against Islamic injunctions and the established actions of

Sahaba e Karaam (ra) (the noble Companions of Prophet (pbuh)) even though some problem may be related to the interpretation of Quran and Sunnah or to the deduction of some Islamic command or injunction or related to some worldly strategy. In both cases Sahaba's practice was that when some issue was under discussion everyone gave his point of view and presented proofs in his favor according to his knowledge and understanding with full clarity and if a decision was taken against somebody's advice then either he withdrew his opinion or in spite of considering his opinion to be correct cooperated with Jamaat generously. This method is imperative for Jamaati life or else it is obvious that the whole system of Jamaat will be destroyed where each person is so adamant on his opinion that he rejects the decision of Jamaat.

The last thing, which is most important for Jamaat life is that "there is no Islam without Jamaat and there is no Jamaat without Amarat (system of having an Ameer)". This absolute principle implies it is important for you must elect an Ameer for yourselves as soon as Jamaat is formed. For the election of the Ameer you must consider the following: he must never be appointed who proposes his own candidature for Ameer as whoever has any sense of responsibility will never wish to carry the load of this task while the one who desires it will actually be desirous of extending his influence and occupying the seat of power and not that of carrying responsibility. That is why Allah's help and succor will never be with him.
Regarding election, people may exchange thoughts with good intentions but there should be no canvassing and efforts in favor of or against anybody.

By removing feelings of adoration for individual personalities and liking from ones heart, try to find without prejudice the person in your Jamaat whose piety, knowledge of Quran and Sunnah, religious insight, sagacity, soundness of opinion, resolve and determination, you can rely upon the most. Then by putting trust in Allah whoever appears so: he should be elected. After you have elected him try to have goodwill towards him. Also it is your obligation to support him selflessly and obey him in Maroof and reform him in Munkar.

Also understand carefully that in the Islamic Movement the Ameer does not have the same status as the president has in western democracies. In western democracies, all the qualities are searched in whoever is appointed as president, except the quality of sincerity and piety. But their method of election itself is such that only he comes to power, who is the most cunning and expert in the art of merging and

dividing and in lawful and unlawful schemes. Hence it is only natural that people do not trust their own elected president. They are always vulnerable to his dishonesty and their constitution imposes different restrictions and obstacles so that he does not acquire power beyond limits and does not become an absolute dictator.
But the method of Islamic Jamaat is that it searches piety and sincerity in the person of its Ameer and on this basis hands over its affairs with full confidence to him. Hence by imitating western democratic parties do not try to place those restrictions in your constitution on your Ameer, which are imposed mostly by them on the president. If you find anybody, who is God fearing and religious make him Ameer and then trust him, and according to you if somebody's piety and sincerity is so suspect that you cannot trust him then do not elect him at all.

Later a discussion on the election of Ameer began during which, the three different viewpoints were presented, which were debated till afternoon but a unanimous decision could not be arrived at. The opinion of the first group was that as of now an Ameer should be elected only on temporary basis for a fixed term, because till now the strength of our Jamaat is very small and there is no possibility of an election. In our small Jamaat if we now elect some capable person permanently, and when later on the Jamaat expands and more capable people join it, then there will be a problem.

Secondly after this handful Jamaat elects its permanent Ameer then the people outside our Jamaat who agree with our ideology and objective will hesitate to enter Jamaat as after joining Jamaat they will have to automatically accept the Ameer in whose election they had no hand. Thus our elected Ameer will be a big obstacle in the way of the expansion of Jamaat and the result will be instead of growing into a huge Jamaat there will be different small Jamaats headed by different Ameers.

The opinion of the second group was that at present Ameer should not be elected at all but a council of some individuals be handed over the right to administer and guide the Jamaat and a president be appointed for this council. The doubts of this group were the same as above and in addition they were saying that as of now nobody appears to be so perfect that he is fit to be an heir to the Prophets.

The opinion of third group was that Jamaat without Ameer is not realistic and election for a fixed term is an un-Islamic practice whose precedent is not found in Quran and Sunnah. Otherwise too it is

against wisdom that we come up with an extremely revolutionary ideology, which is the same as giving a war cry to all the satanic forces of the world and on the other hand we ourselves keep the discipline of our Jamaat so loose and slack that we may not remain steadfast and firm in some (future) big struggle. Obviously whatever system of Jamaat will be made on the basis of a Jamaat with a temporary Ameer or a Jamaat without an Ameer, will never be strong and hence it is necessary that the election of Ameer is done now itself and the Ameer be elected permanently.

After debating for many hours too when no unanimous decision could be reached on this problem then finally about Zohar time it was decided that this problem be given to a council of seven people and whatever this council decides should be accepted by all. Hence the three groups unanimously elected the following.

1) Mohammed Manzoor Saheb Nomani (Editor Al Furqan- Bareilly)
2) Sayyad Sibgatullah Saheb Bakhtiarvi (Ustaz Tafseer Jamia Darus Salam Umerabad, Arkot, Madras)
3) Sayyad Mohammad Jafar Saheb Phulwarwi (Imam Juma Masjid Kapurthala)
4) Nazeerul Haq Saheb Meeruthi (Layalpur)
5) Mistry Mohammed Siddiq Saheb (Sultanpur Lodhi)
6) Dr Sayyad Nazeer Ali Saheb Zaidi (Allahbad)
7) Mohammad Ibn Ali Saheb Alwi (Kakurvi Lucknow)

This council after a lot of thinking, pondering, debate and deliberation proposed a unanimous recommendation that is found word for word in Article 10 of the Constitution. On analyzing this recommendation the following points get clarified:

1) The opinion of the first group was rejected that the Ameer be elected temporarily.

2) The opinion of the second group was also not accepted that Ameer should not be elected but a council formed for administrative purposes.

3) The opinion of the third group was accepted that knowledge of Quran and Sunnah and practical wisdom dictate that Jamaat should not remain without Ameer and his elected term must not be limited for a fixed term.

4) The objections of the first group were rejected with these 2 phrases "When a more capable person appears it will be expected that the Ameer himself will vacate his place for him out of piety and a sense of responsibility. Also for the benefit of its objective it may also be permissible for Jamaat to remove the Ameer".

5) The objection of the second group was rejected with the following phrase "At the time of election whoever in Jamaat's view is the most suitable of all with regards to piety deep religious knowledge sagacity and soundness of opinion resolve and determination, will be appointed to this position".

At four o'clock when the ijtema took place again then Mohammed Manzoor Saheb Nomani on behalf of the appointed council read out the following recommendation and explained it briefly. Jamaat accepted it unanimously and decided that this whole recommendation be added in the constitution as Article 10. After that with complete unanimity people elected Sayyad Abul Ala Maududi as their Ameer.

The conventional method of swearing allegiance was not adopted however the whole Jamaat pledged that they would obey the Ameer and follow his commands on the above basis. After this general swearing of allegiance the same kind of feelings were found which prevailed a day before at the time of reaffirming Iman. People cried and implored their Lord that He grants the Jamaat the grace to work according to its objective.

Finally Ameer e Jamaat got up and delivered a short speech in which he said "I was neither having the most knowledge or piety, nor any superior specialty amongst you, but still when you have reposed faith and put the load of this supreme work on me, so I pray to Allah and you also pray to Allah that he grants me the strength to carry out this burden and not to turn your trust into despair. I will try my utmost to carry out this work with my full ability, complete piety and complete sense of responsibility and will not deliberately be careless in the discharge of my duties. I will try my utmost to follow Kitaabullah (Quran) and Sunnat of Prophet (pbuh) and Khulafa e Rashedeen (the rightly guided Caliphs) to the best of my knowledge. In case I falter or waiver from the straight path do not be under the impression that I am doing so deliberately but try to be lenient and reform me by your counsel.

You are justified to demand that I should prefer the benefit of Jamaat and its responsibilities over my personal rest, luxuries and gains,

protect the discipline of Jamaat, do justice amongst its members and command with sincerity. I protect whatever is entrusted by Jamaat to me it and the most important of all that I put my complete heart mind and body in the service of the objective for which you're Jamaat has arisen. My claim on you is that till I am on the right path you must support me, obey my orders, support me with every possible help and cooperation and keep away from the ways, which hurt the discipline of Jamaat.

I have full understanding of the supremacy of this Movement and my own shortcomings. I know that this Movement is that which has been led by noble prophets and after the age of Prophethood has been passed on to extraordinary people who have been rising with it and were the quintessence of humanity. I do not have for a moment the misconception that I am capable of leading this great Movement and in fact I consider it to be my misfortune that you could not find a better person for this supreme service now. Believe me that along with carrying out the responsibility of Ameer I will be in search of a capable person to carry out this task and when I find such a person I will be the first person to swear allegiance at his hands. Hence I shall always on the occasion of ijtema e aam of Jamaat keep requesting Jamaat that if they have found any person better than me then they should elect him as their Ameer and I will readily resign from this position.

InshaAllah I will never allow my personality to act as an obstacle in the way of God and will not give anyone the opportunity to say that a weak person is leading this Jamaat and that is why we cannot join this Jamaat. No! I say, come in (the Jamaat) completely and the position that you have entrusted me can always be vacated. However I am not ready to give up if nobody gets up to do this work. For me this Movement itself is the mission of life. My life and death is for it. Whether anybody is prepared to walk on this path or not I have to walk on it and give my life for it. If nobody moves forward then I will move forward and if nobody accompanies me then I will walk alone. Even if the whole world unites and opposes then too I will fight all alone.

Finally what I would like to clarify is that in jurisprudence and problems of philosophy and dialectics I have a specific school of thought, which I have accepted on the basis of my individual research and during the last eight years those who have read Tarjumanul Quran they know this. Now that my position in this Jamaat is of Ameer, it is important for me to clarify that in matters of jurisprudence and problems of philosophy and dialectics whatever I have written and will

write or say in the future its status will not be that of the decision of the Ameer of Jamaat e Islami but it will be my individual opinion.

I neither want to impose my opinion on these issues on other Jamaati people of knowledge and research. Neither do I like that the Jamaat place some restrictions on me, which deny me the freedom to carry out academic research and give opinions. I direct the members of Jamaat that for Allah's sake please do not present my sayings as proof in the matter of jurisprudence and problems of philosophy and dialectics. Similarly other people should not present my own personal conduct, which I have considered lawful after my own research, as testimony or follow it blindly, merely because it is my practice. In these matters everyone has complete freedom. Those who have knowledge should study by themselves and those who do not have knowledge should follow the study on whose knowledge they (like to) rely.

In these matters everyone is free to have difference of opinion with me and to express their opinion. We can remain united as a Jamaat in spite of having difference of opinion in all these small ordinary and less important problems and debating between ourselves and deducing with reasoning just like Sahaba (ra).

4 Shabaan

Last evening Ameer e Jamaat had some selected members of Shoora. Today morning at 8 am the first meeting of Shoora took place and the future of Movement and Jamaat's line of action were discussed. After a lot of thought, debate and discussion whatever was decided is as follows.

DIVISION OF WORK

As of now the work of Jamaat will be divided in the following departments

I) Department of ILM and TAALIM (Knowledge and Education)

The work of this department will be as follows:

To conduct a deep study on Islam’s school of thought and system of life through it’s various philosophical, practical and historical perspectives. To look at the other schools of thought and systems of life critically and analytically and to present the result of the research

in the form of a tremendous literature, that will not only create an intellectual and ideological revolution based on Islamic principles but also lay the ground for actually establishing the system of Islam.

To design a theory of education and system of education that has an accurate conformity with Islamic temperament and can perform the role of foundation to start an Islamic revolution in this world. For this the theories of education and system of education currently established in this world should also be critically and analytically studied.
Ensure that curricula and teachers are prepared according to our theory of education. And also finally establish a school to start the work of intellectual and moral training of future generations.

To establish training institutes which create the best workers required for an Islamic revolution in this world. Before three years the institution that was established by the name of Idaara e Darul Islam was merged in this department. As of now this department will be in Markaz under the direct supervision of Ameer e Jamaat. Later on if possible its branches will be established outside at such places where suitable people exist to guide this department.
It will be obligatory for all the workers of Jamaat and especially Ameers of local units of Jamaat to find capable people to work for this department and to send the necessary information about them to Ameer e Jamaat. Local units of Jamaat should pay attention to try and sponsor at the local level itself, the bare necessities for the person or persons they send to Markaz from their units for the department of education. Otherwise local units of Jamaat can help this department by trying to acquire every excellent book of knowledge and research for its library.

II) Department of NASHR o ISHAAT (PRESS & PUBLICITY)

This department will be in charge of the work to spread the literature prepared by the department of Knowledge and Education.
It will be responsible for spreading Jamaat's literature wherever possible to the people. The workers, which are needed for this department, should be experts in the work of press and publicity. This department also needs such people who can travel to different places to do verbal propagation and also spread our literature.

Initially this department will also be in Markaz under the supervision of Ameer e Jamaat. Later on we will try to establish small offices outside too at different places under the supervision of responsible people

where Jamaat's literature can be brought out in the form of newspapers or magazines or pamphlets or books.

At every place there are two ways for the members of Jamaat and local units of Jamaat to cooperate with this department. One is that those who are experts in the methods of training or in the work of press and publicity or are good traveling preachers or those who have the ability to make this department successful through business should offer their services and local Ameers should inform the Head of the department of Press and Publicity of those having such abilities. Secondly at every place local unit of Jamaat should establish a reading room and a book depot, in which books published by our depot be collected. People may then lend or buy books from the book depot.

III) Department of TANZEEM E JAMAAT (Organization of Jamaat)

The duties of this department will be as follows

1) Give instructions to workers, to monitor the work, take reports and to advise those who have formed local units.
2) Wherever members of Jamaat are present on an individual basis to try to establish local units there.
3) To try to contact those persons or institutions who agree with the creed or objective of Jamaat.
4) Evaluate the progress of Jamaat and to implement ideas for its expansion
5) The head of this department will be in Markaz under Ameer e Jamaat Outside three branches will be established in the following zones

1) For Meerut Bareilly Agra zone the headquarters is Bareilly, where Mohammed Manzoor Saheb Nomani Manager Al Furqan will work in the position of Naib Ameer.
2) For Allahbad Benaras Gorukhpur Faizabad zone and Bihar province the headquarters is Saraimeer Zilla Azamgargh where Amin Ehsan Saheb Islahi will be Naib Ameer.
3) For Madras & Deccan province the headquarters is Umerabad Zilla northern Arcot where Sayyad Sibguttalah Saheb Bakhtiari Ustaz Tafseer Jamia Darussalam will be Naib Ameer
4) For Ambala and Jalandhar zone the headquarters is Kapurthala where Sayyad Mohammed Jafar Saheb Phulwari, Khateeb Jamia Kapurthala, will be Naib Ameer*

(*Footnote: later on except zone of South India all zones were discontinued as is seen in the Roodad Majlis e Shoora Shawwal 1361 Hijri)
In the above zones the current affairs of the members who are working in their individual capacity or the local units, which have already been formed are to be referred to their zonal Naib Ameer. And other than the above zones at all such places where persons or Jamaat exist they should as of now maintain contacts with Markaz (center). Later on we will try to form other zones and appoint Naibeen (deputies).

(IV) Department of FINANCE

Earlier the accounts of Darul Islam were closed on 31st August 1941 and transferred to Jamaat e Islami and central baitul maal (treasury) of Jamaat was established which would directly be under Ameer e Jamaat. It was decided that at every place local units would establish their own local baitul maal and meet local expenses with local income. Their 6 monthly accounts would be sent to the Zonal Naib Ameer and in the absence of any unit it would be sent to Ameer e Jamaat and whenever the central baitul maal might need some financial support then upon receiving instructions of Ameer e Jamaat the amounts under local units of Jamaat should be sent to Markaz.

As of now the biggest source of income are the various publications of Darul Islam and the progress in the work of Jamaat depends on maximizing its publications. The total income of this account must be accounted for in the Markazi baitul maal. The second account is Zakat. All the members of Jamaat who are eligible to pay zakat should deposit their zakat in the baitul maal of local unit, and in the absence of local unit should send it to Markaz. Third account is the amount from eyanat (voluntary contribution). It is the obligation of the well to do members of Jamaat to make maximum possible financial sacrifices and strengthen Jamaat financially. As regards those who are outside Jamaat, no help should be asked of them. If however someone wants to readily and unconditionally give some help then it should be accepted. But a very big financial contribution should not be accepted if there is a doubt that this amount could in return be used to influence some of Jamaat's policies.

Here it seems appropriate that Jamaat's financial status be presented.

In 1938 when institution Darul Islam was established Maududi Saheb current Ameer e Jamaat had dedicated all his books (with the exception of Al Jihad Fil Islam and Risala e Deeniyat (Urdu and English) to the institution.

The work started on the 7th of January 1939 with an amount of Rs 132=00. From that time till 13 August 1941 the details of income and expenses are as follows:

Expenses		Income	
Printing Cost of Books	Rs 3200=3 anna 6 ps	Sale of books	Rs 3948=15 anna 6 ps
Postal expenses	Rs 590=4 anna 9 ps	Zakat	Rs 130=00
Salary of Staff	Rs 480=00	Eyanat of well wishers	Rs 638=12 anna
Travel expenses	Rs 135=13 anna 3 ps	Sub total	Rs 4717=6 1/11 paise
Construction & Civil works	Rs 125=1 anna	Opening balance	Rs 132=00
ZAKAT expenses	Rs 63=00	TOTAL INCOME	Rs 4849=11 anna 6 ps
Miscellaneous	Rs 36=11 anna		
Stationary	Rs 27= 3anna 6 ps	Total income	Rs 4849=11 anna 6 ps
Expenses of first Ijtema	Rs 116=8 annas 6ps	Total expenses	Rs 4774=13 anna 6 ps
TOTAL EXPENSES	Rs 4774=13 anna 6ps	BALANCE	Rs 74=14 anna

Other than this, the amounts of Darul Islam due from different traders and agents till the above date was Rs 1356 and 2 annas and the stock of books present in the office of the institute on 31 August 1941 was approximately worth Rs 2014=00

(V) Department of DAWAT & TABLIGH (Preaching and Propagation)

This is one of the most important departments of Jamaat and in fact the success of Jamaat depends on its performance.

Everybody who is member of Jamaat e Islami will by default be a member of this department. He must continuously lead a life of a preacher. It will be imperative for this department that its members spread Jamaat's creed, invite (people) towards its objective and explain the system of Jamaat in whichever field he can reach. However keeping in mind the practicality of preaching and propagation it was essential to allocate eight different divisions. Every member of Jamaat should do propagation according to his ability only in those divisions with whom he is more acquainted with.

These divisions are as follows
Division of

1) Colleges and modern educated people
2) Scholars and Arabic schools
3) Sufis and Sheikhs of Spiritualism
4) Political parties
5) People in cities
6) People in villages
7) Women
8) Non-Muslims

Every worker must evaluate accurately the division in which he is fit to do propagation. If he feels that he does not have the capacity or by experience he will come to know that he will not succeed in a particular division, then he should refrain from doing propagation in it lest he become a cause for keeping people away rather than bringing them closer. Whatever difficulties are encountered while doing propagation local Ameers or Naibeen or Ameer e Jamaat himself should be sought for guidance.

GUIDANCE

After deciding the above work (with the Shoora) on 4 Shabaan itself, the open (which includes all members) ijtema started again in which Ameer e Jamaat drew the attention of the audience towards the details of this line of action and then gave them the following guidance regarding work.

1) Every locality where there are 2 persons present who have joined Jamaat e Islami, it would be compulsory to make a local unit of Jamaat there and the more righteous person amongst the two be elected as the local Ameer. The results of this election must be communicated to the Ameer e Jamaat election and his approval has to be obtained for it. Similarly where more than 2 people have joined Jamaat there too without any personal and vested interests a person should be appointed as local Ameer. He should be more pious, a follower of Shariat, having understanding of affairs and familiarity with the temperament of Tehreek e Islami, who the people of the locality mostly look up to with respect. However his election will not be sufficient grounds for his appointment till as when it is approved by Ameer e Jamaat.

2) Keeping in mind the general interest of people if Ameer e Jamaat does not appoint someone as local Ameer or to a certain position or if someone is removed and another appointed in his place, then there should not be any hard feelings about it. In this matter the real thing is serving the objective and not rewarding the personality. You must believe that the person in which you have reposed confidence as Ameer e Jamaat will remove and appoint people only in the supreme interests and usefulness of Jamaat.

3) Whenever a new person joins the Jamaat he must be apprised of the sense of responsibility and once again be made to recite Kalima e Shahadat This reaffirmation of Iman does not mean that the person who is reaffirming Iman was a Kafir (unbeliever) and only now bringing Islam but it only means that he is merely refreshing and strengthening the pledge which already existed between him and his Lord. During the reaffirmation of Iman every new entrant as ruqn e Jamaat (member of Jamaat) should be made to realize that this is the beginning of a new chapter in his life. Today you are starting a responsible life. From today you are starting your life as a believer bound to a system. From today your life is a purposeful life and you

are making God and believers as witnesses that all your efforts and struggles will be for its objective and you will abide by its system.

4) The person who joins Jamaat must be made to read most of literature of Tehreek e Islami so that he is acquainted with all the aspects of this Movement and intellectual and practical harmony is born amongst the members of Jamaat in the Movement. It must not be assumed that he has understood everything before hand. If a majority of people is made to join the Jamaat who have not read the literature of Jamaat under this assumption, then there is a chance that the members of Jamaat will talk and do opposite things.
Those who are uneducated should be verbally explained about the necessary expectations and their mental outlook be tried to change according the temperament of the Movement. For this it is necessary that there must be at least two people in every local unit of Jamaat who have studied our literature deeply.

5) The local Ameers must review the members of Jamaat in their units individually and each (member) must be assigned work suited to him and must be continuously monitored on how he does the work allocated to him. In this matter every member of Jamaat must not over-rate his capacities and capabilities and must inform his Ameer about the work he can or cannot do.

6) Wherever a local unit of Jamaat is present all members of Jamaat must gather at one place every Friday; either in the morning, evening or after the Friday congregation prayer. In this ijtema the appraisal of work for the whole week should be taken, work must be planned for the future with mutual advice and suggestions. Accounts of baitul maal must be looked into and any new Tehreeki literature that has been published must be read.

7) Members of Jamaat must also have a special attachment towards Quran, Seerat of Prophet (pbuh) and Seerat of Sahaba (ra). They must be read again and again carefully and deeply, not merely to satiate the thirst of reverence but to gain guidance and enlightenment. Dars e Quran (Lesson from Quran) program must be started wherever a capable person is available to do so.

8) The lifeline of this Movement is Tallukh Billah (relation with God). If your relation with Allah is weak then you will not be fit to establish Hukumat e Ilahia (the rule of God) and run it successfully. Hence other than obligatory worship also make it essential to offer supplementary worship. Worship such as supplementary Salat, supplementary fasts and charity creates sincerity and must be done with maximum concealment so that it does not give birth to show-off. Offer Salat with understanding, not as if you are reciting with your tongue, which you have memorized, but as if you are addressing Allah. Evaluate your soul while offering Salat. Are you doing the opposite of what you acknowledged before the Knower of the Unseen and is this acknowledgement false? In the evaluation of your soul you must repent for your shortcomings and in the future try to remove those faults. Remember that in worship impose only those deeds (on yourselves), which you can continue regularly. Refrain from all those religious struggles, practices, occupations and incantations, which are not proven from Sahih Hadith. And regarding the strength of authenticity of Hadith only Mohadditheen (Hadith scholars) are the (competent) authority and not non-Mohadditheen, no matter how great and revered they might be.
Those apparently good things, which are assumed to be good and are added to the Shariat are far more dangerous innovations than those evil things whose evilness is well known.

9) Members of Jamaat must understand fully that they are emerging for a very huge task with a very big claim. If their character is weak compared to their claim and if this weakness is very apparent then they will themselves turn their claim into a joke. Hence every person who joins this Jamaat should understand his dual responsibility. He is of course answerable to God but his responsibility towards God's creation is also very strict. Your morals must be better than the general populace in whatever locality you live. In fact you should become the best example of high morals, strong character, trustworthiness and sincerity. Your slight error will not only put a blemish on Jamaat but also on Islam and it will become a reason for a lot of people being misguided.

10) The members of Jamaat must refrain from all such methods, which will make them into a firka (sect) amongst Muslims. Do not offer your prayers separately from the common Muslims. Do not make a different Jamaat during your prayers. Do not engage in debates and arguments. Where the Movement is pressed into argument for obduracy and opposition and not for the sake of investigation, you must be patient and have control (especially when there is an attack on my personality

then please do not offer any defense). Neither do I defend myself nor do I want my associates to waste their time and capacity in this useless work. However where someone seriously seeks investigation, there reasoning and inferences can be given in our favor. But where the argument seems to be heating up, stop the course of argument there, because debate is a curse which creates unending mischief.

11) Islamic Movement has its own special temperament and it has its own special methodology, which the methods of other Movements can never match. Those who have participated in different nationalist movements and if their temperaments are accustomed to their method; they must change themselves a lot after joining this Jamaat. Meetings, processions, slogans and flags, uniforms and demonstrations, resolutions and addresses, uncontrolled speeches and hot and spicy prose, all these are the lifelines of these Movements but for Tehreek it is like fatal poison. Here learn the methodology from Quran, Seerat of Prophet (pbuh) and Sahaba (ra) and become accustomed to it. You do not have to enchant people through your speech, writings or demonstrations that they come after you in droves and you are yelling at them. You have to give them an insight of the reality of Islam and after the dawn of reality, create in them a determination, making their individual and surrounding collective-life according to this reality (so that) they risk their wealth and life to destroy whatever is evil. This transformation in people does not take place due to magic and poetry. Those amongst you who are speakers, orators should change the style of speech and like responsible believers, practice to give brief speeches and those who are writers they too should change from writing irresponsibly and acquire that style where one writes each and every word with a sense of accountability.

12) To work in Islamic Movement it is also important that you are isolated and secluded from the turmoil spread by world loving people that has no relation with your Movement's objective. You must keep away from their assemblies, district boards, elections, psychological warfare between Hindu, Muslim and Sikhs and the divisions between different parties, religious sects, local tribes and communities. Be completely focused on your objective and whatever is happening in this world let it happen. Being engrossed in the deeds, which are not acceptable in the way of Allah, will waste your time and capacities although you will have to account for your time and capabilities.

13) In the propagation of your school of thought keep in mind wisdom and beautiful preaching. Wisdom is that you understand the mind and

temperament of the addressee. Identify the real reasons for his misconceptions or lack of guidance and preach him in such a way that is suitable for him. Beautiful preaching is not to present yourself as an enemy and opponent to whom you are propagating but rather as his well-wisher and sympathizer. Invite in such a noble, eloquent and sweet way towards the right path, that it causes minimum bitterness.

Also consider two more things.

First do not be after the person, who considers him to be exempted from guidance and is fully engrossed in worldly life, in fact if you see a condition like that in him just keep away.

Second do not propagate without occasion. When a person or group is extended the invitation towards good but is not in a mood to listen or to accept any preaching then to invite him forcibly or try to feed him more than what he can accept or to beg him for paying attention or use harsh methods or sympathetic approach but all without occasion may bring negative results instead of positive.
Some people in the enthusiasm of doing work overlook these limits although Islam is a religion of wisdom and its preachers must be wise.

After giving this guidance Ameer e Jamaat and members of Shoora sat in a different room and called members of Jamaat one by one separately and assigned work to each depending on his situation and capability. Also local Ameers were appointed wherever local unit of Jamaats had been formed.

5th SHABAAN

The ijtema e aam (that includes all members) came to an end after completing the work of the previous day and then after seeking counsel from Majlis e Shoora Ameer e Jamaat decided the following (issues):

1) The people who are writers in Jamaat should spread the objective of the Jamaat in newspapers and magazines of the country and try to reply satisfactorily to the misconceptions, which are published regarding Jamaat.

2) The ijtema e aam of members of Jamaat will be conducted every year and from the point of view of climate and other reasons the month of March will be appropriate. On the occasion of Ijtema e aam whoever Ameer e Jamaat considers appropriate or some who have been recommended by Ameers; they will be made to halt for training at Markaz for a month.

3) Selected members of Jamaat who can represent the school of thought of Jamaat in the best possible manner should tour different parts of the country once in a year in the form of a single delegation or various delegations and apart from a general invitation to all, should try for the establishment of Jamaat, especially in all big institutes, colleges, universities, religious schools and associations of the country.

4) It was decided that a weekly newspaper be published by Jamaat and for this Abdullah Misri Saheb was even appointed but now after Nasrullah Khan Saheb Aziz joining Jamaat this suggestion was not required to be implemented immediately. Aziz Saheb's paper "MUSALMAN" (Lahore) will now be sufficient to fulfill the needs of Jamaat.

ROODAD OF MAJLIS E SHOORA

(Muharram 1361 Hijri / 1942 CE)

Due to conditions of disorder created in the country because of war, it was considered appropriate that ijtema e aam of members of Jamaat be convened in March. Hence Ameer e Jamaat called the following people in the Majlis e Shoora (Advisory Council) so that necessary and expected decisions should be taken after consultations.

Maulana Mohammed Manzoor Saheb Nomani (Bareilly)
Maulana Amin Ehsan Saheb Islahi (Saraimeer)
Maulana Abul Hasan Ali Saheb (Lucknow)
Sayyad Mohammed Jafar Saheb (Kapurthala)
Nazeerul Haq Saheb (Meeruthi)
Mohammed Ali Saheb Kandhilvi (Sialkot)
Abdul Aziz Saheb Sharqi (Jallandhar)
Nasrullah Khan Saheb (Lahore)
Chaudhary Mohammed Akbar Saheb (Layalpur)
Dr Sayyad Ali Nazeer Saheb (Allahabad)
Mistry Mohammed Siddiq Saheb,
Abdul Jabbar Saheb Ghazi (Delhi)
Ataullah Saheb (Bengal)
Mohammed bin Alwi Saheb
Mohammed Yusuf Saheb (Bhopal)

On 26th, 27th, 28th February 1942 the meeting of Majlis e Shoora took place. First of all the attendees briefed one by one the general progress of the Movement and especially the work in their area, conveyed their experiences and presented the advice of their local units, which they had brought with them and presented the points they felt were necessary to spread the work. Then Ameer e Jamaat gave a comprehensive speech in which he gave a review on the work of Jamaat till date and described what all faults still existed in the system of Jamaat, what were their reasons; how to make the system of Jamaat better in the future and what kind of ideas are required to carry the Movement forward in a better manner, and what are the difficulties for which the speed of work is not as good as it should have

been. After this whatever points were decided unanimously through mutual advice are as follows:

(I) Taking stock of Jamaat it was realized that some persons are still found in the organization of Jamaat who are not yet mentally focused and have entered the Jamaat without completely understanding the school of thought and methodology of Jamaat and there are more such members in which, there is no satisfactory change in their lives and the internal spirit has not yet sparked in them so that they work for their objective and become active through their own inner feelings without any external pressure and motivation. To remove this shortcoming Ameers of local units of Jamaat must pay special attention to the following:

Firstly, under prepared and weak people should not be admitted merely to add to increase the numerical strength of members of Jamaat but only those be allowed to join Jamaat, who have understood the school of thought of Jamaat well, who have clarity in their thoughts and who have understood the constitutional obligations of Jamaat.

Secondly people must not be invited in general to join the Jamaat immediately but the creed and objective on which the Jamaat has been established should be preached. Then if the people are influenced to such an extent that there is a difference in their practical lives or they themselves try to find the way to work according to this objective, then the constitution of the Jamaat should be presented before them and after reading the constitution if they on their own express the desire to join Jamaat, even then they must not be given membership of the Jamaat immediately but must be given a chance to think and rethink again and when they finally decide to join Jamaat after due deliberation and understanding then only must they be urged to proclaim Shahadat after making them realize the responsibility of Shahadat (pledge).

Thirdly the members of Jamaat must be inculcated with the fact that they accept Jamaat work as their own work: they should fulfill whatever oath they have taken before God while joining and to discharge the responsibility they have accepted. They should not expect that only if someone else motivates them, then they will work but they themselves should be active with the spirit of Iman for the mission of their lives.

Fourthly they must advise the members of Jamaat to offer Salat and read Quran with understanding and during recitation of Quran and during every Salat they must evaluate their own souls because souls will be purified through this method and a fire will ignite their hearts, which will inspire them to good deeds.

Fifthly every local Ameer must have a close eye on the members of his Jamaat and rectify their faults with wisdom.

II) In the work of preaching and propagation it is the job of the Ameers of local units of Jamaat to guide the members of Jamaat, impart moral training to members and to bring forward the Tehreek of Jamaat on the correct road. Their own preparation is also required for discharging this important responsibility. Hence it has been decided that the Ameers of local units of Jamaat should come and stay with Ameer e Jamaat every year for at least for one or two months. The confirmation of who will come in which month, has been left to ones own choice. A person can decide himself and correspond with Ameer e Jamaat in which month he feels it is possible for him to come. If he wants to bring some special members from his unit he can do so.

III) The need for some pious and intelligent people to personally stay in Markaz has been felt acutely that and Markaz be made such a place where there is good facility for training of workers. In fact in its surrounding areas some sample work may also be carried out so that workers gain practical experience in the work of preaching and propagation. For this purpose selecting the best choice for Markaz and selection of those people whose presence at Markaz is required and other practical ideas have been left to Ameer e Jamaat.

IV) For preaching and propagation, the burden for preparing literature till now has been on Ameer e Jamaat. But now it is felt that, those who are writers in Jamaat should also participate fully in this work.
V) The objections made in the constitution from (people) outside and whatever improvements were called for by the members of Jamaat themselves through their study and experience were examined and after modifications it was decided that now the amended constitution should be published. *

(* According to this resolution the new constitution has been published)

ESTABLISHMENT OF TEMPORARY MARKAZ OF JAMAAT

Keeping in mind various circumstances and requirements, it was decided in the meeting of the consultative council of February 1942 to establish a Markaz (centre) for Jamaat. If however a permanent place cannot be acquired for it, then to begin with a Markaz should be made temporarily so that we can combine an initial part of our strength and lay the foundation of required works. For this purpose initially in the Zilla of Sialkot a suitable place was recommended and external Jamaats were also informed about the same. But later on due to some reasons this recommendation was cancelled and then with the advice of members of Shoora it was decided to shift it near Pathankot village Jamalpur where Chaudhary Niaz Ali Khan Saheb by way of contribution agreed to give us some of his Waqf property's building temporarily. Hence according to this decision on the 15th June 1942 Ameer e Jamaat with some associates shifted there and this place became Markaz of Jamaat. This place is two furlongs from Sarna railway station. To begin with it was made temporary Markaz only. The choice of a permanent Markaz will InshaAllah be made in ijtema e aam after the war. This new Markaz will work according to the following plan.

We divide the plan of work of this temporary Markaz into four parts.

1) Taalim o Tarbiyat (Education and Training)
2) Ilmi Tehkeek (Research)
3) Dawat e Aam (General invitation)
4) Mashi Tadabir (Economic schemes / proposals)

Here we will tell you about the themes under this plan in detail so that the concept of work and its practical form becomes clear and you come to know what kind of people and resources are needed to expand this work. Whatever units are established under "Jamaat e Islami "in different parts of India, their Ameers from time to time should evaluate the capabilities of members of local units of Jamaat or Jamaati resources and keep informing Markaz what people they have and what abilities and resources they can offer for a particular department and this work must be done by every Jamaat. Where Jamaats are not present and the member is present in his individual capacity then every person should study his resources according to this plan and he tell us what work he can do or what resources he can send us. Also the people who have not joined Jamaat but are

interested in and sympathetic to this work should inform us, of how much work and what kind of work they wish to participate in.

TAALIM o TARBIYAT (EDUCATION & TRAINING)

The first thing that we want to do here is to establish a school and a training center, the reality of which is explained in detail in the books "Naya Nizame Taalim (New Education System) and " Islami Huqumat Kis Tarah Kayam Hoti Hai" (The Process of Islamic Revolution). Any Movement which wants to bring about a complete revolution in peoples lives cannot succeed till it does not establish an education and training system which moulds and makes the people according to its temperament and requirements.

A brief outline of a school has been chalked out keeping in mind this reality and with the advice of some friends who were experts in education and also had vast practical experience. Basic rules are the same, which have been explained in these two books. Practical details are not yet finalized and so not in a state that they may now be published completely. Lots of changes have to be effected in them through experience. When our experiment succeeds and when we are ourselves will be satisfied with it then InshaAllah our educational constitution and syllabus would be published. Till then its salient features are presented here:

We have divided the phases of education in three parts

Asasi	(Primary)
Mutawassit	(Secondary)
Aali	(Higher)

In primary education we will try to engrain in the personality of the child through education and training the knowledge, moral qualities, mental and practical capacities that are required to carry out worldly work as a Muslim. We will not only give him the bookish knowledge but our teacher will train him in practice to work in different disciplines with his knowledge and capabilities and after he passes out of the stage of primary education he is capable of becoming an excellent preliminary karkoon (worker) in every sphere of life. There is no capability to which his mental and physical capabilities cannot reach and no path amongst the different paths of this world on which he cannot walk only for any lack of minimum knowledge. We will teach him so much Arabic that he himself understands the simple meaning of Quran. Thus through both education and training we will not only

make him aware of the Islamic way of life with its etiquettes and manners, rules and regulations but also make him habituated to them in practice. This education will be common to all children because we feel that every child must get this level of education and training irrespective of, he working as a worker or farmer or as a minister or professor (in the future).

Entry to secondary education will depend on the result of primary education. Upon reaching the final stages of primary education every child will be evaluated if he has the capacity to perform better than a primary worker in discharging his services in the worldly life.
If the assessment of teachers and results of examination about those children is that they do indeed possess such a capacity, only those will be given permission to enter in the next stage of education. In this stage we will try to prepare children for doing work that demands more from their mental abilities than physical abilities. Here only those subjects will be recommended for each child, which will be mentally suitable for him. Only those related higher subjects would be taught for the field he has to be prepared, but (it would be taught) in such a way that the religious point of view will permeate like a spirit in every field of secular knowledge and the implication of religious knowledge on worldly affairs will be demonstrated. Then the student will be made to put his knowledge to practice and by training a strong Muslim character will be created in him.
This stage of higher education will completely be specialized and in it we would like to create such scholars and experts, who will be capable of being leaders and guides in the different fields of life and who have the ability to create a complete civilization according to Islamic principles and carry the burden of running a modern state. For this whatever knowledge, capacity to do Ijtehad (infer and arrive at a consensus on the basis of Quran and Sunnah and offer solutions to modern problems) and pious character is required, would be inculcated in them through education and training and in this stage only those students would be taken about whom it can be safely assumed through their results in secondary education that they are fit for the same from the point of view of their mental and moral capabilities.

ILMI TEHKEEK (Research)

This department of research will be the heart and mind of our Movement. Till now only one person was doing the research work of this Movement but it is clear that a single person cannot provide the service for laying the intellectual and ideological foundation of such a comprehensive and global Movement. If we really want to bring a revolution in the system of civilization, culture or morality then we have no choice but to present literature not only in the Urdu language but also in different languages especially in two or three international languages. Through that literature the whole world would be informed of all the facets of Islamic system, and the hollow roots of present day culture and civilization would be exposed in the hearts and minds of people. Thus the belief in the truthfulness of Islamic system and the desire for its establishment would be born.

We must do a modern and contemporary compilation of the entire knowledge of Quran Hadith Fiqh and history of Islam. In the same way modern sciences (modern science and technology) must be organized from the Islamic point of view. Without doing this work we can never expect any real Islamic revolution to take place in the present system of morality and civilization through prevailing mass Movements or military Movements. For this purpose we require people of great intellect and vision who are fit for this research work and render their services by remaining under the discipline and control of our Jamaat. On the other hand an excellent library is required and with such resources through which we can continuously provide nourishment to these servants of religion.

DAAWAT E AAM (General Propagation)

Along with these two creative works, we would like to continue the work of general propagation with full force. Our creative efforts will be ineffective if a strong public opinion is not prepared simultaneously. Just as no Islamic revolution can take place without the above creative works similarly in the same way it is not possible for such a revolution to take place without spreading the invitation of Islam in the masses. We must spread our voice not only in India but also in every nook and corner of the world. Because today no real revolution can take place in any country unless international public opinion is prepared to support it to a large extent.

Crores of people should be made aware of our message. Crores of people must be influenced to such an extent that they accept this as the truth for which we are rising. Lakhs of people should agree to back us for giving moral and practical support. And a big number of such selfless people must be prepared who possess high character and for this supreme cause they should not hesitate in tolerating any danger, loss and trouble.

To start this kind of activity initially it is required that some sample work be demonstrated on a small scale in a limited halqa (unit). Some daees (people who invite) must be collected and they must be provided moral and practical training to work in this halqa. Then in the future the road will be expanded to spread our message on a large scale. Although the need for this was felt before we wanted to lay the foundation of this department without any delay on the basis of whatever experience we gained last year during the work of Jamaat.

All the units of Jamaat must evaluate their members and check if they are suitable to work for this department of Dawat e Aam. To begin with one or two such appropriate persons must be selected for it and Markaz must be informed of their qualifications and specialization. It must also be indicated how long they can come and stay here. What are their requirements, what burdens of responsibilities do they have and to what extent they themselves or members of local unit of Jamaat can sponsor their needs.

Besides this, we need at least one homeopathic and one Unani doctor here who by sheer trust and faith in God will come and settle in this jungle by leaving his (established) practice in the city. He should be content with whatever practice he can run here. He must provide medical aid to the surrounding populace with complete piety and pure sympathy and win their hearts through his good character. The doctors and medical practitioners present in Jamaat who are prepared for this sacrifice and dedication should inform us about their decision.

MAASHEE TADABEER (Economic Proposals)

Obviously the projects, which have been mentioned above require financial resources, which are scarce. For such huge projects the collective contribution that is required has neither been received nor is it expected in the future, nor can we undertake those ideas till their completion nor do we have the right to seek help from those people whose aim of life is not the same as ours.

Some well to do people certainly exist, who on their own and only for the sake of Allah keep sending some aid. But till now this contribution has been insufficient for the existing collective works leave alone the ones that are planned for the future. Till now whatever work has taken place is mostly from the income of Jamaat's book depot and that too is not sufficient for expansion of work.
Now the fulfillment of the resources, which are required for this supreme work, can be done through two ways:

Firstly those who have joined Jamaat e Islami and those who sympathize with its objective should become ready to do financial sacrifices in its way and learn from the evil worshippers, who are throwing crores of pounds in the fire for establishing or to continue the establishment of their ideology to the seat of power. It would be naïve for the worshipers of truth to expect to prevail over evil, by always giving priority to their own personal interests and without making any sacrifices compared to those by the evil worshippers.

Secondly in Jamaat those who have the ability to do some industrial work or trading activity, they should come and settle here and through their capabilities generate wealth and keeping a small portion for them, donate the balance in the service of their mission. For this we have kept in our program one head "Mashee Tadabeer" (Economic Schemes). Here land is abundant and is rich and fertile. Electricity is available, big markets are near and transportation infrastructure is still available in spite of wartime difficulties. Different agricultural, industrial and trading activity may be started here with small or large capital. Ameers of local units of Jamaat must evaluate the associates in their Jamaats as to who has which ability for a particular kind of work and what resources are at their disposal. We will advise everybody after getting their reports and offer maximum facilities from our (Markaz) side.

ROODAD of IJTEMA MAJLIS e SHOORA

Shawwal 1361 Hijri

By Maulana Abul Ala Maududi (Ameer e Jamaat)

In the second week of Shawwal 1361 Hijri (October 1942) the second ijtema of Majlis e Shoora took place in Delhi. The real reason for this ijtema was to find a solution to the differences and discord which unfortunately had arisen in the initial stages itself in Jamaat and because of which a danger had arisen that this disciplined effort for Iqamat e Deen (establishment of Deen) which had started after a gap of nearly a century may stop and its failure may leave such negative after effects that for times to come it would serve as a reminder to people not to undertake any efforts and struggle for the establishment of the Religion of Truth. I tried to resolve these differences but met with utmost failure and the poison of division, opposition, disheartenment and suspicion started spreading far and wide in the members of Jamaat. So helplessly I gave the trouble to the members of Shoora (advisory council) to gather in Delhi so that they help me resolve this dilemma.

The following people were present in the ijtema

Maulana Abul Hasan Ali Saheb	(Lucknow)
Mohammed Yusuf Saheb	(Bhopal)
Maulana Sibgatullah Saheb	(Umerabad Madras)
Maulana Hakim Abdulla Saheb	(Rodi Hissar)
Sayyad Abdul Aziz Saheb	(Sharqi Jallandhar)
Malik Nasrullah Khan Saheb Aziz	(Lahore)
Qazi Hamidullah Saheb	(Sialkot)
Abdul Jabbar Saheb Ghazi	(Delhi)
Mohammed bin Ali Alwi Saheb	(Kakoordi)
Maulana Manzoor Saheb Nomani	(Bareilly)
Maulana Sayyad Jafar Saheb	(Kapurthala)
Kamruddin Khan Saheb	(Patwakhali Bengal)
Ataullah Saheb	(Patwakhali)

Four to five days we were engrossed in this work. Initially I wanted to discuss the real issues in which there was difference of opinion and I wanted those who are not satisfied with me and my work to clearly explain the reasons for their restlessness before Jamaat instead of sending secret letters, canvassing, back biting and running whisper campaigns. Then if Jamaat is satisfied with their statements, I should be dismissed from the position of leadership. But those people refrained from doing so. After that I presented three alternatives before Jamaat.

One that I myself resign and instead of me some other person be elected as Ameer.

Secondly if no single person can be found, then 3 to 4 people must undertake this job.

Third that the organization of this Jamaat be broken up and all those people who have pledged their services for this objective be left completely free to associate themselves and work with whoever they are comfortable with. Those who are not comfortable with anybody but themselves should get up and do work and those who are uncomfortable with themselves and others too, they must wait for the “appearance of Imam Mehdi”.

First suggestion was unanimously rejected on the grounds that none of those who have joined Jamaat at present can carry the load of this burden. Even the people who were opposing agreed on this.

Second suggestion was also rejected unanimously because it was neither correct according to Shariat nor useful for our objective.

The third suggestion wanted to be implemented by the people who had differences and I also seemed to agree, as I did not see any good in collecting people of such different temperaments, who are not ready to accept organization discipline and mutual understanding and are bereft of such characteristics without which one cannot even become a worker of Jamaat. But a majority of Majlis e Shoora opposed this suggestion vigorously. Their saying was that breaking and disbanding the Jamaat like this will be doing no favor to it and instead of serving our glorious objective; it will be one more evidence after the tragedy of Balakot for the continued period of stagnation (of Muslims), which had an adverse effect on Islamic Movement that lasted for 110 years. Hence instead of breaking the Jamaat due to the opposition of a few

people, why don't those people break away from the Jamaat who cannot continue together? This proof was so strong that in the end it prevailed. Some of the people under the influence of these differences returned and only 4 people remained who whilst maintaining their difference separated from Jamaat. Their names are

1) Maulana Mohammed Manzoor Saheb Nomani (Editor AlFurqan Bareilly)
2) Maulana Sayyad Mohammed Jafar Saheb (Khateeb Masjid Jamia Kapurthala)
3) Kamruddin Khan Saheb ex Nazime Jamaat
4) Ataullah Saheb Patwakhali Bengal

However after the separation of these people I considered it illegal to carry on with the burden of Jamaat's leadership till I place before the associates of Jamaat the complete reality of the differences and discord (with the people who left Jamaat) and find out if the remaining members still have faith in my leadership for the future. I therefore wanted to put before Jamaat the writings of the people who have separated, in which they had described in detail their objections to my work and my personality and the answers, which I had given to each of their objections. Then I told the associates to evaluate without prejudice and decide freely how they view me and do they still accept me as their Ameer? The answer of Jamaat to this question was in the affirmative.

(I regret that these writings, which concern not only my person but also Jamaat and Movement, have been given to me as a secret and till date its writers insist on keeping it private. If this had not been the case then I would have published them (writings) and my answers without any hesitation)

After this Majlis e Shoora pondered over Jamaat's organizational setup and on other important issues and decided on the following:

1) Large zones, which were made, were Punjab, UP and Bihar and Deccan, in which Maulana Manzoor Saheb, Maulana Amin Ehsan Islahi Saheb, Maulana Mohammed Jafar Saheb, and Maulana Sibgatullah Saheb etc were appointed Ameer, were broken except the halqa of Deccan. In the future the contacts of all their local units will be directly with Markaz. However the Jamaats of Deccan will continue to work under Maulana Sibgatullah Saheb.

2) In spite of all precautions a substantial number of such people have entered in system of Jamaat, whose mental moral and religious condition makes them unfit for Jamaat's rukniat (membership). For the reform of the thoughts and conditions of such members a term should be fixed (whose duration can be variable according to that person) and during that time the person be tried to reform completely. And if reform is not possible then they should be requested to remain outside the organization of Jamaat till as when they reach that standard which is required for Jamaat's rukniyat (membership). Thus for the future it is imperative that a person should not to be taken in the Jamaat till he is made fully aware of Jamaat's school of thought and there is a substantial change in his life.

3) The plan that Ameer e Jamaat made for the construction work in Markaz was also liked by Majlis e Shoora.

ACCOUNTS

INCOME EXPENSES Jamaat e Islami

1 September 1941 to 31st December 1942

Details of Income		Details of Expenses	
Closing balance end August	Rs 74=24/0	Salary of employees	Rs 674=0/0
Sale of Books	Rs 413=15/9	Advertisements	Rs 25=8/0
Contribution of well wishers	Rs 943=13/9	Stationery	Rs 98=4/6
Zakat & obligatory sadaqat	Rs 616=10/3	Travel expenses	Rs 286=2/0
Loan	Rs 2141=0/0	Guest house	Rs 465=13/0
Loan recovered	Rs 150=2/6	Printing expenses (*2)	Rs 5365=15/3
Miscellaneous	Rs 664=13/3	Press (*3)	Rs 3137=1/3
Total	Rs 17005=5/6	Loans given to members e idaara	Rs 259=2/6
Total expenses	Rs 13963=11/0	Loan repayment (*4)	Rs 1443=0/0
Closing Balance December 42 (*1)	Rs 3041=10/6	Arabic translation (*5)	Rs 20=0/0
		Contribution to needy	Rs 150=4/0
		Postal expenses	Rs 589=10/6
		Book Agency	Rs 1195=0/6
		Miscellaneous	Rs 253=13/6
		Total	Rs 13963=10/6

Footnotes

1) Other than this at the end of the year nearly Rs 6000 worth of books were present in the book depot from Jamaat and from different book traders and external Jamaats and persons Rs 1723 and 1 anna 6 paisa was still payable to the book depot.

2) In the closing year of auditing of accounts Rs 57=2 annas was extra in accounts of Paper and was added in those miscellaneous income. In the same way the real expenses of book publications was found to be Rs 5308 13 anna 3 paisa

3) From the amounts given as advance towards the purchase of Press, transport and other requirements Rs 450 were returned later and added in miscellaneous income. Thus the real expense of Press was found to be Rs 2687 1 anna 3 paisa

4) Other than cash payment in a person's loan an amount of Rs 12=0/0 was repaid in the form of books. Thus the actual loan under Jamaat became Rs 686=0/0

5) At the end of the year under Maulana Abul Hasan Ali Saheb work has begun to render Jamaat's literature in Arabic language. All translation is being done without compensation. This amount is spent on proof reading of translated material and correspondence with newspapers and magazines of Arab countries.

RAFTAARE KAAR (Progress of work)

By Maulana Abul Ala Maududi (Ameer e Jamaat)

Many times the members express an anxiety, which is to some extent natural also, which is to know about the pace and progress of Jamaat e Islami. I had been neglecting this on the doubt that an element of show-off and advertisement may enter our work and we may start working for showing-off to the world instead of working for Allah alone. But today I describe them only to prevent the associates from becoming demoralized. This may especially benefit those who are away from Markaz or who do not know the pace of work.

The number of members of Jamaat at this time is around 700.
The entire list has not yet come from all units of Jamaat and hence the exact strength cannot be calculated.

Our message is non-existent in areas of Sindh, Balochistan, Frontier, Bengal, Bombay and Western India. Those areas which, have accepted its influence, are mostly Punjab, UP, Bihar, Deccan and parts of Madras.

From the publication of literature and reports of work of Jamaat we have been able to estimate that during the past one and a half to two years our voice has reached almost to a lakh of people and of them at least 10 percent have been influenced by our message.

As of now the work of spreading our message amongst non-Muslims is almost zero but whatever small efforts have been made in this direction are quite encouraging. From this it has become clear that the historical and ethnic rivalry found in non-Muslims against the Muslim community will not pose a big hurdle in the way of spreading our message InshaAllah.

Work has not been able to start till now on a large scale amongst the masses, villagers and working classes. In this regard I am also doing initial experiments and other associates are working through different methods at their respective places. InshaAllah through these experiments it will not be a long time before we are successful in finding the most suitable way of propagating in the masses.

Till date we are mostly communicating through the Urdu language for spreading our message and have been unable to do much work using other languages. But in English, Turkish, Hindi, Tamil, Telugu and Malayalam practical efforts have begun for preparation of literature and by the Grace of Allah after the war ends its publications should spread through these languages both within and outside India.

The biggest thing in our opinion, which is more valuable than all other results, is that wherever this message has reached it has added life and awakened dead and sleeping consciences.
Its initial effects have been that people have started evaluating their souls on their own, begun to differentiate between halal (permissible) and haram (non-permissible), pure and impure, truth and falsehood and all facets of life on a very wide scale compared to the earlier limited religiousness.

Previously what was being practiced in spite of being religious is not only being rejected but even thinking about them is now embarrassing. Previously people did not care about any matter as to how it would appear in the eyes of God. For them this very question has become the most important. Previously the religious sense had become so blunted that big things did not prick their conscience but now that sense has become so acute that even small, small things have started pricking them. What was only a fossilized creed of being a slave of God has now changed into a live passion and is bringing about a visible change in a lot of lives. People have now started thinking about what weight their worldly efforts and struggle will have in the balance of God (in the Hereafter).

Then Alhamdolillah wherever this message has reached and has been established; wayward lives have become purposeful and also the way they have to reach their purpose of life is now very clear and well defined. There is clarity in thought; hearts are moving away from meaningless and useless pastimes. The important and real issues of life are becoming their center of attention. Outlook and thoughts are acquiring a definite form and have begun moving along a straight path. Thus altogether their fundamental characteristics are prospering at a good pace, which is an essential requirement for moving towards the supreme objective of Islam.

However undoubtedly whatever transformation has occurred is still much less than what is required but if this makes a person disheartened and inactive then he must realize that these kinds of feelings are purely by the influence of Satan and if this sense (that he must work more towards his own reformation) inspires him towards efforts and struggle to make up for whatever was lost; then he must thank God and must overcome whatever shortcoming he feels and work with full vigor. Wherever this shortcoming is because of our faults we ask forgiveness to Allah and ask for His Grace to continue to serve (Him and His religion) better in the future. But it is a fact that our faults are not the only reason for this shortcoming but there are some other reasons also over which we have no control.

The foremost and most important reason that is creating extraordinary difficulties in our way is the present (Second World) War. Our associates often looking at the slow pace of work become victim to depression. They do not remember that we had started this work at the time of war and from the beginning till date the grip of war conditions has started becoming tighter. Firstly an authoritarian system of life when imposed comprehensively, never allows the opposite (ideologies or ways of life) to come up and spread. But when that (authoritarian system) itself is waging a war for its very survival then for someone to start an (Islamic) movement of this nature within its boundaries which we are doing is all the more difficult.

This authoritarian system has now completely occupied this land and captured its resources. It is utilizing them for its own defense and that too in such a way that it does not want to leave even the meager resources of life for others. In these conditions life is becoming difficult even for those movements which had been running for years together and have been established themselves firmly. Then how can it be expected that such a Movement which is the antithesis of this system and which has taken birth exactly at the time of war will be able to take root easily and will be able to grow fast.

The second biggest hurdle in our way is the lack of resources. At the time of forming Jamaat we had a capital of Rs 74 and Rs 2000 worth of books were present in our book depot. From these scant resources we started this great work whose objective was to completely change the system of life. The people who entered Jamaat were mostly poor and even today the well to do or prosperous element is not more than one percent of its total strength. That is why no monetary contribution worth mentioning has been obtained from members of Jamaat for this work. We cannot expect to get some big contribution regularly by

seeking help from common well-wishers because of the principles that we follow. We have only one regular source of income on the basis of which we can work satisfactorily and it is the book depot of Jamaat. Hence I have paid attention on improving this source and have deliberately avoided starting other works so that I do not have to back-track after advancing in a particular direction. If war conditions had not intensified, the book depot would have progressed so much by this time that with its help we would have been able to implement some suggested projects but present conditions have forced us to direct all our resources and efforts merely to maintain the life of book depot.

Third important hurdle is the lack of human resources. It is obvious that a person can never be an institution by himself. Big collective projects can only take place when people of excellent capabilities can carry out with full responsibility the work of each department and support the person in charge of leadership and guidance. I have not been able to get such people. This Jamaat of 700 people, which has been formed through preaching and propagation is only one and a half years old and is still in its infancy. This (the existing strength of Jamaat) is the only raw material, which has been collected for future construction. Now the combination of these different compounds has not acquired a useful formula. That work is still incomplete i.e. to examine and separate its ingredients and correctly place each of it according to its capability. This work would be easier if war difficulties were not imposed and ijtema e aam of members of Jamaat could have taken place again and again or at least if I had got 4 to 5 such people on whom I could have put the load of work of Markaz and then I myself would have undertaken complete tours of the country. But under the prevailing conditions, neither can ijtemas can take place nor can I reach different places to establish personal contacts with members of Jamaat. Hence till now I have been unable to evaluate the Jamaat completely and have been unable to find what capabilities are present in our associates and what work can be taken from them. Different issues are preventing me from utilizing the capabilities of the associates, which I have come to know. In them there is no one who is free from the worries of livelihood. If all their time is taken away for the service of Jamaat then Jamaat must arrange for their livelihood. But Jamaat’s resources cannot bear this load. This too is not possible that people be called to Markaz with the desire that they generate

their own income and do Jamaat's work also side by side. The existing economic system is so inept that it cannot give anyone two flat meals unless all his time and capabilities have been drained and sucked out.

The training of our members is in the very preliminary stages because of which neither is there any increase in the pace of work nor has there been such work as was desired. Very few members are such who have carefully understood the temperament, objective and methodology of Jamaat and who know what they have to do and how to do it. Most of the people who have joined our circle need more training. Most of them have joined Jamaat only on the basis of some temporary and partial attraction. But in their attitude, morality, character, efforts and deeds there has been no visible change. Lot of them are such that they have the same idea in their minds about 'amal '(Deeds) and tanzeem (Organization) which they have acquired by studying previous Jamaats or by working in them. They repeatedly demand these kinds of "deeds" and this kind of "organization" and their minds have still not realized that rather than having an artificial approach and some stray agitations and demonstrations, there are other powerful ways of doing "deeds" and having a genuine "organization" which are closer to the temperament of the Islamic Movement.

There are some other people who have understood everything in principle but still not understood the practical methodology completely. Their condition is like a student who has acquired the knowledge of mechanics through books but when he encounters a machine he finds himself a complete novice in front of it. A majority of Jamaat is suffering from this condition. And about the small number of members who are the embodiment of Jamaat, they too have to pass through some development phases. They understand well what they have to do and how to do it and are also doing so to the best of their ability but their capacities and capabilities which had been growing in some other style and which have been utilized so far in a different way, have to be organized afresh by doing a complete "overhaul" which will take a long time. The really good speakers amongst them after coming in Jamaat have all of a sudden become speechless because now they must speak in a manner different from how they had been speaking and to speak in this style they have to prepare their style of speech afresh. This condition is the same with litterateurs, writers, scholars, public servants and other capable associates. Everybody after joining this Jamaat is engrossed in transforming his personality and till this transformation is not completed they are incapable of performing their full role in discharging Jamaat's activities.

After contemplating on these issues the reasons for this slow and ineffective pace of work can be well understood. The great objective before us, for which we have to confront tremendous powers; its first pre-requisite is that we must have patience sagacity soundness of opinion and such firm determination through which we can struggle continuously and untiringly. A lot of superficial works can be done with impatience to get results quickly which can cause a temporary stir but its result is nothing that for some days there is noise in the atmosphere and after a shock all work is destroyed in such a way that for a long time nobody dares to even talk about it.

(Tarjumanul Quran Rabbi ul Awwal 1362 Hijri / 1943 CE)

ROODAD OF IJTEMA e DARBHANGA

By Abdul Aziz Saheb Sharki

As per announcement 21 to 22 October 1943 the ijtema of the members of Eastern UP and Bihar took place in Darbhanga in which the following members were present.

1.	Maulana Abul Ala Maududi (Amir e Jamaat)	Markaz
2.	Sayyad Abdul Aziz Saheb Sharki	Markaz
3.	Janab Nasrullah Khan Saheb Aziz Editor “Musalman”	Lahore
4.	Dr Nazeer Ali Zaidi,	Allahbad
5.	Mohammed Ishaaq Saheb	Allahbad
6.	Abdur Rashid Saheb,	Allahbad
7.	Maulana Amin Ehsan	Saraimeer
8.	Maulana Sadruddin Islahi	Saraimeer
9.	Maulana Masood Alam Saheb Nadwi,	Patna
10.	Taqiuddin Saheb Nomani,	Patna
11.	Hafiz Mohammed Usman Saheb,	Patna
12.	Dr Noorulain Saheb	Patna
13.	Dr Gayasuddin Saheb,	Patna
14.	FazlurRehman Saheb (ex lawyer)	Munger
15.	Sayyad Hasnain Saheb Jamaee	Darbhanga.

Other than these members 8 to 10 well-wishers of Jamaat had come from different places. An isolated spot amongst lush green fields about one and a half miles from the populace of Darbhanga was suggested for the ijtema so that work may be done in peace. On the morning of 21st October the first session started. After recitation of Quran Maulana Maududi Saheb delivered the inaugural address and shed light on the following points:

1. Where is the Movement placed now?
2. What kinds of difficulties are being encountered?
3. How are the financial conditions?
4. According to which plan is the expansion work being considered?
5. What is the difference between our Jamaat and other movements?
6. What kind of work is necessary to be completed before any real revolutionary action?
7. What is the real reason for the slackness found in some members in the Jamaat?
8. Under the pretext of which misconceptions are limited programs being demanded?

It is difficult to reproduce here the entire speech verbatim. However some important excerpts are being presented here for the guidance of Jamaat.

“Currently our Movement is progressing well and has reached a stage where our objective is influencing the different parties of Indian Muslims and what was not acceptable to our religious and political parties 3 to 4 years back; the same parties have started declaring it to be their objective. But for us however pleasant this might sound, we should not be content with it because as far as Muslim parties are concerned the ease with which they accept this objective, does not match their acceptance of its special methodology, responsibilities and moral requirements.

At the moment the danger is that this objective might become a toy in the hands of these unstable movements and it might turn it into a joke instead of being presented as a serious mission before the world. Hence it should be stressed that even talking about this objective requires a high character leave alone struggling for it. A campaign to spread the idea about this particular aspect must start on a huge scale so that the different parties that are raising the slogan of (establishing) Hukumat e Ilahiya (kingdom of God) must be forced to accept its moral responsibilities and work according to this slogan and if at all they want to tread a different path then they should stop fooling the people (by only raising slogans without putting it to practice).

The second aspect of this danger is that for the last 25 to 30 years the political training of Muslims has been along the wrong lines. Their permanent collective characteristic has become such that instead of doing concrete work on a single given idea, they start making a big noise without chalking out a plan. This wrong pattern of (running a) Movement, which is no less harmful than stagnation, is very popular amongst the masses, but we want to end it. We want to abstain from inviting the masses who are fond of commotion and turmoil, before completing the entire planning of the Movement. Think carefully about the battlefield that you are about to enter. Where do all the enemy fronts exist and in which way are they spread? What fortifications are required in comparison and in what way are they to be built? What are your weak aspects? In which respect should your Jamaat become stronger? The march ahead must be in which direction and at what speed? Creating commotion will not do. For this the broad telescopic vision of an alert general is required and an army tied to a system of discipline and obedience.

The present stage becomes all the more sensitive because as far as the spread of fundamental ideals is concerned, we have been successful in spreading them in a big way but we have not been able to get an organized group of people with high moral character and advanced capabilities who can present the practical details of our ideals to the masses. The demand of which is immediately created in the people who seriously think and ponder over our invitation. We are unable to present the detailed planning of the collective system of life that has to be created on the foundation of our ideology. This is merely because to chalk out these details is not the work of a sole individual but that of a group doing dedicated research, which work hard and exert themselves continuously. The growing number of those who accept our message has both bright and dark aspects.

The bright aspect is that the element of Muslims being pulled towards us is virtuous and productive. People heeding our call saying “NAHNU ANSARULLAH” (we are helpers of Allah) are now gathering and an extremely pleasant moral transformation is found in them. But along with this bright side a dark side also exists: namely there is a lack of patience and deep dedication to the objective and responsibilities of the "supreme pledge" in the members of Jamaat. Because of which very soon there is stagnation. If continuous inciting and warming up is not there or if the motivating person is absent or if no interesting work is shown immediately then a "IN QABALTUM ALA AAQABIKUM (to return back to the previous)" condition is created easily. Our members

fail to fully comprehend, that witnessing Tawheed and Risalat with conscience, understanding and sense of responsibility implies that they have undertaken a pledge with God and not with any person or Jamaat. It is the obligation of the person giving Shahada to work for the objective, which is automatically an integral part of a Muslim's life. Second dark aspect in our Jamaati system is that there is a lack of obedience to Ameer and there is a conspicuous lack of progress in mutual relations and cooperation among the members of Jamaat and till now we have not found such people who can understand well the obligations of local Amarat (leadership) and take work from the members of local unit of Jamaat in the right way.

After analyzing the difficulties three things appear very clearly.

Firstly we have a big shortage of human resources.

Secondly means and resources are very limited and the economic repercussions of war have reduced them almost to zero.

The third difficulty, which is born from the second difficulty, is that the limited people doing creative work, which Jamaat has acquired, are completely divided and there is no idea on how to unite them. Some parts exist, which abound within the boundaries of India but the scheme for uniting them could not be implemented. This is the only reason that the intellectual "powerhouse" of Markaz could not be completed neither the required machinery for undertaking practical programs could be assembled formally.

There is no doubt that we cannot control some of the reasons for this condition but Jamaat cannot be completely absolved of it also. In our associates the spirit of financial sacrifice is quite less; in fact it is almost nil. Till now people have not learnt to spend money for one's mission of life and the spirit of INFAAK FI SABI LIL LAH (spending in the way of Allah) is also lacking. It is possible that like other parties if the general masses are forced to contribute by appeals of charity and if the slogan of " UDKHULU YADAKA FI JAIBIKA" (put your hands in your pocket) is made then this shortage may be filled but we do not like our members to become dependent on outside contributions.

The special temperament of our Jamaat demands that whatever is done should be done from within this Movement. Just as an individual for his sustenance provides food continuously for his stomach on his own, in the same way to Jamaat must become self sufficient financially otherwise this movement will not be able to survive for a long time.

It is true that from an economic point of view most of our members are not well to do. But it should not be forgotten that since the beginning this message has never appealed to the well to do people. Previously too only those from the economically weaker sections of society have been attracted to it. Actually the spirit of financial sacrifice is not related so much to ones financial position as much as it is to the dedication of ones heart. It is this dedication that is found lacking.

However the financial position is not completely depressing also. In these wretched times some or the other work is going on. But our (financial) treasury is not in a position that some big project can be started. Whatever construction projects were under consideration have been postponed. The biggest source of income was book depot but inflation and scarcity of paper has proved its death-kneel. In 1943 there is a visible reduction in the amount that would come as voluntary contribution as compared to 1942. Considering these conditions every associate must reflect and fulfill his obligations by re-examining his sense of responsibility.

Often it is felt that our members do not have full understanding of the difference between our Movement and other movements, although this difference must be well understood. The reality is that this Movement differs from other movements fundamentally. Firstly the problems of life in their entirety are to be addressed by this Movement and not merely one aspect of life. Secondly it argues with a person’s inner self rather than what is external and apparent. As far as the first aspect is concerned the work in front of us is so huge and important and (this work) is not before any other movement in this world other than the Islamic Movement and we cannot work with such haste that others can. And then for us since the inner self is more important than that which is apparent and outside, our work is not complete by merely running people in an organization with a small-compartmentalized program and to lead masses on just about any path.

Before running mass movements we must worry about preparing people, who have exemplary Islamic character and have such superior intellectual capabilities, who can shoulder the dual responsibility of creating ideals and also collective leadership. This is the only reason that I am not making haste in spreading the Movement amongst the masses. My entire effort at this time is to influence the intellectual class and after filtering them, separating their most virtuous people, who later on would become leaders of the masses and also the architects of culture and civilization. Not only our like-minded and sympathetic people but even our members have been disheartened (by this approach) as this work has to be done coolly and calmly and an immediate stir cannot be noticed in it like a mass movement and. I want that members of Jamaat understand fully the plan of this Jamaati work and use their powers in some useful work instead of getting depressed.

The objection is valid that a very long time is required to make a vast majority of masses of noble character according to this plan. But we do not want to postpone our revolutionary program waiting for the reformation of the masses. Before us the only plan for the service of the masses is that a small Jamaat be provided whose each and every individual would take care of people of each and every locality with the attraction (and strength) of his high character. His personality becomes the center of attraction of people and without any artificial efforts he gets the position of leadership of people in a very natural way. But merely becoming centers of attraction also will not do. To take work from it mental capability is also required, so that through these prominent personalities the powers of the masses are collected and strengthened for serving in the way of Islamic revolution.

This is necessarily the initial stage of a firm, well-entrenched and comprehensive revolution. This phase has to be crossed with patience otherwise the Movement will be destroyed. In the present conditions if the masses are incited while the local leaders are not there to carefully carry them forward, then the masses will come down to complete anarchy and will give themselves up to incapable people.

Before launching any mass movement certain creative works must be completed. One, that we lay the foundation of our education program as it is possible that we might not reach our objective in our lifetime. Hence we must be concerned about it right now and start preparing the next generation to replace and work even better than us. Second that we prepare an army of writers who can attack the existing system using every aspect of science and literature. There should be some political scientists who expose the fraudulent features of present day ungodly politics and some economic experts who expose the defects of prevailing economic system. Some legal experts are required who present the imbalances of man-made laws. Doctors of ethics and psychology should point the defects and short sightedness of present day psychology and ethics. Along with these works of criticism these people must also shoulder the work of recompiling knowledge.

To assist these thinkers who are giving new lessons in the world of knowledge and thought, a group of litterateurs, novelists and dramatists should also be there, who fight a guerilla war in the field of philosophy.

Third creative work, which we have to undertake for running mass Movements from an Islamic viewpoint, is the training of workers and self-servants. From speakers to silent workers we require a totally new manner of people inside whom the spirit of the fear of Allah permeates. Before doing the minimum creative work that is required in all these three departments, we should not expect any success in spreading this revolutionary message in the masses.

This plan has not yet been understood and eyes are familiar with only those Movements, which are running for the last 20 to 25 years. Hence people instead of preparing and expending their abilities in Jamaat want to see that some easy and temporary work and when it is not forthcoming then they start getting depressed. A lot of members of Jamaat have personally and also through correspondence asked me: what is our program and what work should we do? Demanding some program and this notion that no work has been shown to them, is also the same reason why our associates have not yet fully understood the special nature of the Movement, which they have offered to serve. In reality if a Muslim realizes fully what is his position in this world and how great is his responsibility then he himself will realize that such a complete and comprehensive program is present for his whole life,

which if he starts putting into practice with a complete sense of responsibility then he will not get respite for a single moment.

Every person has been gifted a lot of physical and mental abilities by Allah. A lot of resources of life have been placed under his charge as trusts and he is tied with a lot of people through some relation and from the point of view of those relations different responsibilities have been put on him. Every person is responsible in front of Allah for using those abilities and utilizing the God given trusts in the best possible manner. For a Muslim the only program (that he must execute) is continuous evaluation of the discharge of his obligations of being a trustee of this great trust and to measure how far he is successful in completing it according to the will of God. For example a person evaluates his ability to speak and always tries to check how he is using the powers of speech which Allah has gifted him and also to what extent is he discharging its associated responsibility. Maybe then he will not find enough spare time to ask for some other program. The same applies to the responsibilities of other innumerous abilities.

If I present some small time things in the form of a program before you then you will become oblivious of this huge and comprehensive program which has numerous sub-heads and which you have to practice in every breath of life. You will then realize that the real works to do are only those, which have been presented to you through a small line of action. That is why in spite of persistent demands I have been refraining from presenting any such things and in the future also I will be refraining from doing so.

I try my best to make every person who joins the Jamaat understand this huge program and make him put it to practice. This program apart from making him a conscious Muslim, slowly but surely becomes a consolation for his life. I am surprised when sometimes I hear these kinds of words from my associates like what is the work that we should do? I ask them have you removed all your weaknesses and succeeded in making your nafs (self) completely subservient to Allah. Have you also fulfilled all the rights over your mind, heart, body, senses, physical and mental abilities and the wealth you possess as demanded by Allah and his Deen? Is there nobody around you still ignorant about God or misguided or steeped in moral decay whose reform is your responsibility. If that is not the case then how did you imagine that there is no work remaining for you to do and that you must be told to do some other work?

All this work is still incomplete requiring your constant attention and if you wish to do it with your utmost ability then you cannot rest for a single moment. You complain of the absence of work and programs as you are still under the influence of superficial Movements and do not have a complete understanding of the Islamic Movement.

The only way for me to remove these complaints is to try to awaken your sense of responsibility and Islamic consciousness, after which the plan of endless work and continuous programs will automatically become visible.

The members of Jamaat always express the desire that they should receive continuous guidance from Markaz and people must be motivated continuously regarding Jamaat activities. I do not regard this as the correct methodology. In order to run the affairs of the local unit of Jamaat I try to see that at every place there are people having initiative, who understand their obligations and the ability to fulfill the same. I do not want to make a habit of doing some fixed amount of work in a fixed manner. My job is merely to give the principles, guidelines and the methodology, after which the members of Jamaat and especially local Ameers should understand their work and then complete the same. Wherever you encounter some difficulty, complication or want to implement some new scheme in an area, it may be referred to me. It is however not a useful situation for running this Movement to have its members forever awaiting guidance, being pushed, prodded, watched and questioned. This will result in people walking on this path only if they are guided continuously and externally motivated. If at anytime that external motivation is absent then they will turn back from the path. At least the people who joined us first, who gained the status of “foremost and first” (Sabikoon and Awwaloon) must resolve to walk by themselves on this path. If there is nobody on this path and if there is no external motivation then not only will they move themselves but motivate others (to do the same) as well.

One of the common misconceptions of our times and amongst our people is the misplaced importance on doing a particular kind of “work” for which a demand is put forth that everybody must do that “work” only and the meaning of the word “work” means that specific work only, for example tour villages and spread the message amongst masses etc. Now even if some person cannot address villagers and

does not have the capacity to do islaah (reformation) work amongst the masses is not acceptable to them and they want everybody to do this “work” only. It is not understood that there are also other works which apart from being weighty and effective are no less important and in fact more glorious than this “work” of working amongst villagers and doing mass contact programs. I see that our associates are also very much affected by because of this wrong concept of amal (deeds). In some there is a trend to see only do that work as real work which the world defines as work, without understanding our own shortcomings. One must understand this mistake well and avoid it.

Allah actually demands of each person only as much worship (ibadat) as he is able to offer. He must serve Allah with whatever abilities Allah has gifted him. If he is rewarded with some special abilities more than others then it is more binding on for him to serve Allah with those special abilities than a person with normal abilities. For example if Allah has gifted someone with the ability to speak, real worship (ibadat) for him would be to use his speech for the supremacy of Allah’s kalima and who has been gifted with extraordinary writing skills, his writings should discharge the obligation of worship.
Thus every person has only to do that work the capacity of which has been given to him by Allah. If he leaves that work and expends his energies in some other work for which he has less capacity, then not only is he not eligible for any reward but there is a possibility for him to feel over-burdened.

When the service of Allah’s Deen has innumerable fields with each having its own importance, then it would be wrong to limit people’s abilities in one particular field only. How is it possible for us to send all writers, experts of training and education to work in the villages? The leaders of the communist revolution in Russia carried out this experiment initially. They spread a huge army of intellectuals amongst the workers and peasants, but after expending a substantial portion of those people’s life on the wrong path they realized their mistake. These intellectuals were thus kept away from rendering any fruitful service and could not contribute anything to the revolution. We dare not repeat such an (failed) experiment.

This request does not imply that we do not want to work in villages or that the islaah (reformation) of masses is not important to us. Those who are fit for this work should definitely render their services in this field and strive to gather the masses. Previously too some of our members were trying to spread the Movement amongst the masses and we must then start this Movement in other areas with their

practical experience. But those who are totally unaware of the psychology of the masses and villages and are completely incapable of addressing them, but can influence intellectuals; they must serve their capacities in this group only. Working amongst that group (intellectuals) must not be considered something ordinary. In reality reforming one person from this group of intellectuals carries more weight than doing reform work amongst a thousand people. Those capable of serving Deen in the fields of knowledge and training will be doing a positive disservice to themselves and also to their mission in life if they leave their field of specialization and instead start doing the rounds of villages and workers colonies. Every person must understand his talents and accordingly draw the frame of reference of his work.

After this speech representatives of Jamaat of different areas presented their reports and expressed in detail what work has taken place thus far. What kinds of people have joined Jamaat from the local populace and how effective has the call of Jamaat been. What are the obstacles and difficulties in the way of spreading the message and what are the methods employed to do the work of inviting people.

These proceedings continued and the first session ended.

The second session took place on the same day after zohar and in this session some time was spent reading out the remaining reports. There was review and discussion after that on those reports. Ameer e Jamaat pointed out the different organizational weaknesses and their solution. For example in some places inappropriate and non-productive people were allowed to join Jamaat and there was no conspicuous improvement in their moral life. There must be some concrete attempt to improve them and even after those attempts if there still remain some defects then they would be requested to cooperate with us in every possible way but by remaining outside the Jamaat.

Thus in the future only those should be made to join the Jamaat who have understood the school of thought of Jamaat, absorbed the spirit of its constitution and a noticeable improvement is observed in their morals and character. Thus Ameer e Jamaat criticized wherever there were weaknesses in the method of inviting people and talked in detail about the correct way of inviting people. It was shown, how to overcome the described obstacles and difficulties in the way of spreading the message.

For example he advised that amongst the masses only the reality of Deen and general principles of religion should be preached. The final and extreme obligations (of Deen) should be presented with a little caution. Presently all the strength must be directed towards the invitation, preaching and guidance of Tawhid (Oneness of God) and obedience of Allah and His Prophet (pbuh) so that people develop inside them a sense of responsibility and accountability towards Allah. In spreading the message the daee' (preacher) must not present himself as part of some organized Jamaat neither should he extend a general invitation (to the people) in the speeches organized by Jamaat.

Those working amongst the educated groups must concentrate on the spread of literature instead of falling into arguments. Every person must be given books from Jamaat's literature in a certain sequence keeping in mind his mental attitude. After that those topics, which require further clarification must be, discussed verbally, but if the direction of dialogue tends towards argument then the preacher must be refused to be drawn in thereby preventing him from falling into mental distress. One must strictly avoid unnecessarily teasing and raising any such argument with those who are attached to other parties as they are very sensitive about their ideological beliefs and might feel hurt.

Where we encounter obstacles and opposition one should study the following: are we being opposed on the basis of some misconception of our school of thought and mission or we are being opposed deliberately. If it is the former then through suitable ways try to clear misconceptions and where you feel it is because of the latter then bear it with beautiful patience.

After expounding these important topics Ameer e Jamaat told his associates: "the thing that I want to specially inculcate in you is that propagation is not only by lecturing or conversing or writing but real propagation is to become a living embodiment of your ideology and becoming its living evidence. If your life is completely molded according to the ideals you preach, then your existence will become a source of destruction of the evil ideologies and ways of life and anybody with an unbiased mind will be influenced positively by your mere presence.

Accepting Islam unconsciously and with hypocrisy is a something else but if a person accepts Islam with sincerity and full consciousness then his fight begins with the ideals, morality, economics, social life, civilization and almost all facets of life under a non-Islamic environment. The environment dislikes him and he dislikes the environment. His whole personality becomes an opposition to the environment of ignorance and in this environment he becomes strange and unacquainted like a white dot on a black piece of cloth. I want you to become something similar in this environment of unbelief and ignorance, so that at every moment in your life and at every step, you clash with every part of this system and your entire being becomes a continuous war cry and a permanent and eternal opposition against it. This quiet confrontation of continuous and eternal struggle in all directions carries more weight than a thousand sermons, speeches and writings. And truly without which the mission of propagation of ideals cannot be completed.

After these comprehensive suggestions Maulana clarified a big and common weakness in associates and said that I have felt that people coming from different Jamaats have brought the effects of their past groups and political lives. In them the effect of past Jamaati prejudices is still there e.g. the group, which has come from Congress, although they do not have any bias in favor of Congress but an inclination to oppose the League in their minds is still apparent. The same condition is that of those coming from League. And those who have come after breaking away from specific religious groups in them too a fairly sharp feeling of opposition is found against the groups they have fought all their lives. When the bearers of these different prejudices sit together when the chain of argument and debate gets going, then most of the time there is a chance that their mutual talk may refresh old rivalries in the same manner in which a single small mischief by the Munafiqs (hypocrites) would revive the effects of the war of BU-AAS in people of Aus and Khasraj (the 2 main tribes of Medina at the time of Prophet (pbuh)).

This briefing went on till the 3rd session. After that in the third session there was consultation regarding the organization of work in the provinces. During consultation it was estimated that at least one Qayyim e Jamaat (Secretary) is acutely required in the province of Bihar who would be well prepared and well acquainted with his obligations and would maintain contacts with Jamaats of different places and with different members. He should be aware of their activities, keep gathering them periodically and sometimes reach them personally. For this purpose Masood Alam Saheb Nadwi could have been most appropriate but regrettably his health does not permit this. Hence it was suggested that the members of Jamaats of Bihar elect a Qayyim e Jamaat as soon as possible after consultation.

Second thing regarding which different Ameers of local units of Jamaat were advised that after evaluation they should extract work from the members of their respective areas and should strictly organize Friday ijtema. Those who do not come to Friday ijtema without a valid reason; it should be understood regarding them that they are not interested in Jamaat. The Friday ijtema could become useful by adopting the following methods:

1) The literature published by Jamaat should be read. Not only recently published but the initial publications also, so that their topics are refreshed in minds again and again.

2) To boost and encourage the associates that are weak and lagging behind with sympathy and sincerity and to try to remove their weaknesses.

3) To ponder and think on the different methods to spread the message in different units

4) Whatever work a person has done last week he should present it, then other members may either benefit from it or if they find some mistake in his methodology then try to correct it or if he has faced some difficulty then try to search for its solution.

5) Whatever difficulties are coming in the way of spreading the message they must be analyzed and ideas must be thought about to remove them.

6) If a person in the local unit of Jamaat is capable of giving Dars e Quran (Quran sermon) then there must be weekly dars otherwise people must try to acquire deep insight from the Book of Allah by reading TAFHEEM ul QURAN (the Quran exegesis written by Maulana Maududi).

It must be understood that these weekly ijtemas are not something ordinary but are a big source for the members to be associated with Jamaat, to maintain interest in the Movement and to have a spirit of mutual cooperation amongst them. The logical outcome of disregarding this will be that Jamaat will start shrinking and there will be no other way for us to know who is really interested in our Movement. Our members will be strangers to each other. Neither friendship nor financial ties can be strengthened amongst them neither will they be able to cooperate in Jamaat works nor be helpful in the reformation of each other.

Third thing towards which Ameer e Jamaat forcefully drew the attention of all associates was that they must understand the responsibilities of their pledge and worry about fulfilling them. Every person must analyze his capacities and capabilities and must decide correctly on what work he can do (for Jamaat). Then for that work whatever ability and capability he feels is inside him he must utilize it in the best possible manner and carry on to do that work. This age demands of us our efforts and struggle till our extreme limits. Without waiting for a single moment, every one of us should get up and do whatever he can. The ones who are people of knowledge must become busy in the campaign of correcting wrong ideals and the spread of Islamic ideals. Those who are people of education must become ready to prepare the new generation; those who are litterateurs must attack the present system and spread the message of system of Islam through different routes of literature. Those who are columnists must start expressing their opinion in newspapers and magazines. Those who are good in conducting talks and discussion and can influence people they become engrossed in the mission of individual propagation. Those who have experience in working in villages or addressing the masses must move in the villages and try to work for the reformation of the masses. Those who have been gifted by Allah with better economic conditions should worry about strengthening the financial condition of Jamaat. Thus not even the slightest ability should be wasted.

As regards the question that what work you should do and till what limit the answer to it is: the best decision can be taken by your own conscience. You must do so much work and keep on doing it till your conscience is satisfied that when Allah will take the account of your time and capacities then after presenting your accomplishments and your services, you will be able to hope for His forgiveness.

In the end a scheme by Janab Fazlur-Rehman Saheb (Munger) came under discussion, which wanted to remove the financial difficulties faced by members of Jamaat due to abstinence from haram (non-permissible) wealth by starting business schemes at different places. In these business schemes some affluent people along with some associates would jointly finance some business and the profit would be divided on some fixed terms between those providing finance, those doing the actual work and the baitul maal (treasury) of Jamaat. In this way (by attracting finance for Jamaat) the speed of work would improve by starting propagation and education centers at different places.

Consultation on this suggestion took place for a long time till late hours. In this regard Maulana Amin Ehsan Islahi gave a brief speech in which he expressed the thought that if members of Jamaat amongst themselves on individual basis privately support each other economically then it is good and required also; in fact where any member of Jamaat falls in economic difficulty, it is the obligation of all members to solve these difficulties in whatever possible way but Jamaat in its own capacity (as a Jamaat) should not do any business activity other than AALA e KALIMATULLAH's (supremacy of the Kalima) invitation and struggle. If a revolutionary Jamaat in some respects also becomes a business institution then first of all its efforts will be completely scattered and secondly some people without true spirit will start getting absorbed in this Jamaat merely with the greed of financial gains. Thus our real objective will suffer. This was approved by Janab e Ameer also and Fazlur Rehman Saheb himself accepted this point of view without any hesitation and withdrew this opinion without delay, which he had brought after days of deliberation.

Exchange of views with other members of Jamaat continued on individual basis and Ameer e Jamaat gave consultations and guidance from every person's point of view and needs of every local unit of Jamaat.

The date for general meetings was declared to be 23rd October but different people started coming from Darbhanga and other places from 22nd evening in which Muslim League, Amarat e Sharia, Jamiat e Ulema and persons having relations with different parties were also there. Ameer e Jamaat and other associates exchanged views with them for hours together and clarified Jamaat's school of thought and removed their misconceptions regarding Jamaat. It is very difficult to present a brief summary of these hours. It is sufficient to briefly point out towards 2 to 3 things.

"In some units a misconception has been spread a lot amongst Muslims that we consider common Muslims to be Kafirs (unbelievers). Its effect was also found in Darbhanga although for its practical negation it was enough that we offered the Friday Salat with common Muslims. However this question was still posed by people and in reply Ameer e Jamaat told clearly that this is merely an allegation which has purposely been put to create obstacles in our invitation to reform society.

The second doubt most commonly spread in different parties is that we have some direct conflict with them. In this regard too it was told very categorically that we do not have any direct campaign against any Jamaat. However our literature has clarified the points on which we differ with the school of thought of other Jamaats. Now our real fight is with the Kafirana (ungodly) system of life and not with political bodies working for limited objectives.

A lot of people wanted to understand how this Islamic revolution would come about? Maulana Maududi Saheb clarified how a beginning is made by changing the thoughts and rebuilding of ones attitude. After that a principled Jamaat does not face those difficulties, which an ethnic group or party encounters to progress towards achieving its objective.

However undoubtedly a very important question for any community would be: from where would it get trained people and resources for its interaction with the other communities? But for a principled Jamaat these questions do not carry any importance. For it the only important issue is: how the people who have emerged with its message keep adhering to their principles of faith and practice and through which the hearts and minds of those opposing it may be conquered. In this way the message reaches a stage where its interests start conflicting with the existing system and then it keeps on getting all kinds of resourceful, educated and trained people from the present system itself. It does not have to build people but merely cast those readymade people in this mould.

An open gathering was organized under “Halqa Mutaliye Islami” (Islamic Study Circle) and the program was that Janab e Ameer should also address the masses. According to this program, a lot of people had come to listen to the speech of Maulana Maududi but regrettably the organizers of the gathering had to change the program and Maulana’s speech could not take place. Since a couple of days a particular group was busy in unruly behavior in Darbhanga and there was a possibility that these people would try to create a commotion in the proposed open gathering (that Maulana Maududi was supposed to address). Upon hearing this Ameer e Jamaat exempted himself from the gathering because his permanent school of thought is that one must avoid mischief and never try to deliberately press the voice of truth in the ears of people who do not want to listen to our message. Hence instead of him Malik Nasrullah Khan Aziz Editor “Musalman” Lahore gave a speech in the open gathering and the program was by and large quite successful.

ROODAD

Jamaat e Islami Hind

Volume 2

Ijtema Darul Islam, Jamaat e Islami Hind
(26 to 27 March 1944 CE)

The Proceedings of the Ijtema Darul Islam

As per announcement the ijtema of arkaan (members) of Jamaat e Islami (Punjab, Sindh, Frontier, Kashmir and Balochistan) took place at Darul Islam Pathankot (Punjab) on 26-27 March 1944 in which some well wishers also participated with the permission of Markaz. Maulana Amin Ehsan Saheb Islahi (Sarai Meer Zilla Azamgargh U.P) and Janab Mohammed Hasnain Sayyad Saheb (Laheriya Sarai, Zilla Darbhanga Bihar) also joined.
In all about 150 people participated in this ijtema.

On the 26th March, from 9 in the morning till 12 noon there were informal talks and later again from zohar prayer till asar prayer the Jamaats coming from different places presented their respective local conditions before Ameer e Jamaat through open discussion. They presented brief reports on their performance, expressed their difficulties and obtained suggestions for the necessary work. In between some of them offered themselves for the ruqniat (membership) of Jamaat. Ameer e Jamaat presented some important things regarding it, which are noted here in serial order.

He said that "Jamaat does not impose any difficulties for those who wish to become members of the Jamaat, but those who are desirous of doing so must feel the great burden of responsibility one would have to carry after joining the Jamaat. The people who have stepped towards us without correctly estimating the responsibilities of ruqniat (membership), they cannot continue with us for a long time in spite of concurring with our ideology. The reason is that in the beginning not much attention is paid to the differences in their expectations regarding Jamaat methodology, but as time passes by, these differences start emerging and people break the discipline of the Jamaat for the sake of their personally preferred methodology or style of working; with some even disregarding the ideology itself. If you all have understood our method of doing work clearly and also understood the difference between our style and that adopted by others and are prepared to leave the other methods of doing work and agree to adopt our method, then you are most welcome. Bismillah! Else don't make haste. Keep studying our literature and form a final opinion about us only after studying our work and methodology for a sufficiently long time.

Thank God that a large number amongst Muslims still have the correct creed. These people have the Truth with them. The only difference is that different groups are moving with some part or aspect of Truth, while we want to move with the Truth in its totality or in a holistic manner. Whatever aspect of Truth was earlier part of your personality will of course continue to be part of yourself, but do not (be satisfied and) stop at that. Now you have to join these different parts and aspects of the Truth into a totality.

Later, on this occasion, there was a discussion regarding the question of method of doing propagation. Ameer e Jamaat expressed his thoughts on it briefly as follows-

"As far as the method of propagation is concerned, Muslim Jamaats most often adopt a very rigid stand and attract and recruit people by inflaming passions, debating and using harsh language. But this method is not suitable for the propagation of our school of thought. We have to exercise utmost patience in this matter. The "muballigh" (one who propagates the ideology) unknowingly goes out of control in the verbal and written debates and does not realize that he himself is cutting at the roots of his beloved ideology. Unlike this, we have to work as a doctor or "hakeem", who tries till the very end to cure the infected part of the body. He removes the infected part from the body only when he becomes despondent and looses hope after trying all the other possible cures. However in our case the situation is that our doctors are immediately ready to remove and throw the infected part of the body at the outset itself.

Remember that the cure of those infected with "Kufr" (unbelief), "Shirk" (polytheism) and other evils amongst the people gathered around you is not through anger and bitterness but through patience and sympathy. You don't have to cut and throw the infected parts; rather you must try out all possible cures and treatment.

Try to understand the helplessness of the masses in which a lot of polytheistic beliefs and traditions and practices became prevalent under the assumption that they are blessed and sanctioned by religion. Hence the problem of their reform has become very complicated and this campaign can only be won through patience and control. The same conditions prevailed in Arabia and there also work was done using peaceful methods of propagation.

FIRST FORMAL SESSION

According to the program, the first session took place the same day and continued from Maghrib prayer till a little before the Esha prayer. In this meeting Ameer e Jamaat gave an important briefing regarding the work of Jamaat and the problems associated with it. This briefing was extremely concise. Its objective was neither to overawe those opposing (the Jamaat), neither was it meant to inflame the passions of Jamaat's cadre, but was to make Jamaat aware of its weaknesses so that people ponder on how to correct and overcome them. The speech is as follows:

SPEECH OF AMEER e JAMAAT

After praising Allah and offering darood to the Prophet (pbuh): Ameer e Jamaat said: Gentlemen! You yourself must have realized that our ijtemas are totally different from the conventions of other parties. Generally their gatherings and conferences have speeches, slogans and processions. But these things neither happen here nor will they ever happen (in the future).

The real motive for conducting our ijtemas is neither to create publicity nor is our motive to attract the attention of people. The only objective is that we become acquainted with each other, start coming close to each other and form avenues of help and cooperation. You become acquainted with your chief (Ameer) and your chief (Ameer) becomes acquainted with you on a personal level. He is apprised of your talents and capabilities, so that he can extract work from you in an organized manner. We evaluate our work from time to time, understand our mistakes and deficiencies, devise ways to overcome them and think of different ideas through mutual consultation on how to expand and achieve growth in our work.

Thus our ijtemas have the spirit of 'practice' in them (and not mere rhetoric and empty sloganeering). You will not find in them anything similar to the general party conventions neither must you desire the same. If you are still under their sway and miss them, try to come out of their influence. To be honest is there is nothing in these gatherings except noise and commotion. Don't waste your time in these vain deeds. Just talk about work and engross yourselves in discharging your obligations. I have been discussing and

deliberating with different Jamaats and people since morning. I have noticed that people tend to have a desire to talk about unnecessary things and sometimes the reality is the opposite of what they say. This is a weakness, which must be removed. There is no doubt that the habits, which have taken root since a long time will only die slowly but your attention and efforts in removing those habits is required.

I realized by touring different places, by the news coming from outside and by talking with you individually and together, that in spite of a lot of precautions a large number of people have entered our organization, who very honestly have no interest in our work. An indication of this disinterest is that all were invited for this ijtema and it was announced that maximum arkaan (members) should try to attend (this ijtema), but a lot of members did not turn up because of any genuine excuse and in fact a lot of them did not even deem it necessary to offer any excuse for their absence. The ordinary, routine, domestic work and worldly benefits carry more importance for these people that they fail to heed the call of Jamaat and hence they remain passive without any genuine excuse or impediment. This proves that our colleagues do not have any interest or attachment to this work. If they had actually realized what this ijtema means and what responsibility they bear after the call of Jamaat was made and the pledge they made to their Lord, then they would never have preferred big worldly gains or a crucial engagement to their attendance here. If this is their condition today, then how can we expect them to heed our call tomorrow if we call them for a big campaign? After committing oneself to the organization of the Jamaat, it is important for one to heed the call of Jamaat and leave all other work. The only exception when excuses for absence can be acceptable could be under the situations or conditions permitted by Allah and His Prophet (pbuh). Other than these situations and conditions you must disregard all other worldly engagements and respond positively to every clarion call by Jamaat.
Till this state of mind is created in its members the organizational discipline of Jamaat will be totally slack. Anybody who is overcome with inertia, thinking that there is no important work, there is no real need for the ijtemas, if I do not join this time there will be no loss, is actually thinking incorrectly. I say that even if there were no work here and you were called just to gather together, then too you should have gathered here on one single call. As in the initial phase this by itself, is an important job that you develop the ability to gather on

a single call. Without this discipline, which work can you do through organization and mutual cooperation?

The laziness and slackness displayed on the occasion of this ijtema, is not something, which has occurred by chance right now. I have been informed that at some places some or most of our members do not attend the weekly ijtemas, or if at all they attend then they do so but not regularly. They arrive at the weekly ijtema merely as a formality when they do not have any worldly engagement and wish to have some leisure. At a lot of places the rule of weekly ijtemas has itself been abolished and a lot of members are passive and lifeless as they were before in spite of pledging conscious obedience to Allah. Neither did their lives change, nor did they fight the conditions of "jahiliyah" (ignorance) around them, neither did they become active in calling people towards Allah, nor did they have any attachment towards their Jamaati colleagues; whereas we had mentioned at the outset of forming Jamaat and later on too repeated many times that we do not want the futile entry of arkaan only for a show of numeric strength. We do not want that corpulence which makes the body heavy instead of strong. We only need those who really want to do something and those want to establish the "Deen" (religion) of Allah, not because of some external pressure but because of the internal demands of their faith. But regrettably, in spite of explaining this thing again and again these people have entered the Jamaat organization and are accustomed to assume that being part of the Muslim community is sufficient for ones salvation.

I tell them that if at all you had to do something like this, was it necessary to spoil this poor Jamaat? If you really had some sympathy towards the mission for which this Jamaat has been formed and this sympathy had forced you to have relations with us, then the minimum that this sympathy demanded was that you would have avoided spoiling this Jamaat and not passed on those maladies for which Muslims have been unable to do any correct work since a long time.

Even more unfortunate is that a lot of people have separated from our Jamaat and with a few exceptions almost everyone after their separation with Jamaat returned back to their old way of life. You and all those who are aware of the methodology of Jamaat know that we had given an opportunity for every

person to think and ponder before joining the Jamaat. We had clearly explained (the meaning of) Deen, its duties and obligations, our objective and the means to achieve it. Then at the time of joining the Jamaat we had placed before each person the responsibilities, which he (will have to) undertake after accepting "Tawheed" (oneness of God) and "Risalat" (Prophethood) with full and conscious understanding. After explaining these details we had asked every applicant of "rukniyat" (membership), whether he fully realizes the burden of this acceptance and is (he) ready to carry its responsibilities gladly and willingly? Then only those who accepted it without any doubt or misconception were taken in the Jamaat.

After such a well thought and well balanced entry into Jamaat organization the only real reason a person could have left Jamaat is that he (might have) smelt hypocrisy and deception in us or separated after finding some unfathomable weakness in our system. After his separation it was expected that he would move faster and better than us towards accomplishing the objectives of Jamaat, which he had previously declared with full conviction and consciousness to be the mission of his life. And it was possible that we ourselves might have joined him after seeing that he is ahead of us in reaching the aims and objectives for which the Jamaat was formed.

In this case people (unfortunately did not realize that they) had not made a pledge with us but this pledge was in fact with Allah and that too this pledge was made with full conviction, consciousness and without any undue pressure and haste. They separated from Jamaat and some of them after separation became silent and inactive, while some joined those very groups, which they had described as having wrong methodology and with whom they had become so depressed that they had (left them) and joined us with complete understanding.
Some of them left us and then reverted back to their old ways in such a way that they discarded most of the religiousness and adherence to the Shariat and the (good) effects of moral reformation, which they had accepted. They started doing the same things, which they were doing earlier. I see that some of them have even stopped offering "Salat" (prayer) after leaving the Jamaat. They have started indulging in prohibited things, which they were avoiding and have (even) become negligent of common moral responsibilities. I cannot describe how saddened I become on seeing this.

We must think about the fundamental reasons for this slackness, breaking of promises and returning back (to the old way of life). According to me the first and most basic defect is that centuries of decline have made the moral roots of our character weak and hollow. In them very little strength of character is left on which firm decisions, solid determination, steadfast promises and solemn covenants can be established. The weakness that has been breeding within them for a long time is that they are not ready to offer any sacrifice for something they identify and accept as the truth. They do not want to give up their time, wealth, desires, their cherished thoughts and theories, their hobbies and interests of the days of ignorance.

They like that devotion to the "truth" (for a cause) in which it is sufficient for the truth to be professed verbally and praised with words of reverence and to do some work in the service of that cause which is ostentatious. After that they should have complete freedom to run their business, their institutions and their lives against that very "truth". They are therefore immediately drawn to those ways of pseudo religiousness in which the entire basis of piety, efforts and deeds is on the basis of compromise between Islam and Ignorance. But the devotion to "Truth" (to which we are inviting) is like a weight that they are incapable of lifting and which demands a firm decision to choose between "Kufr" (unbelief) and Islam, truth and falsehood, obedience and rebellion.

The first demand on each person who declares the acceptance of the Truth is that he transforms his entire personality according to those principles which he has accepted as the Truth and he must now sustain this transformation throughout his life. He must be ready to bear the sacrifice of his time, wealth, passions, likes and interests, wishes and desires, his hopes, trusts, his profound and cherished relationships, his powers and capabilities. And this forbearance should not be for one or two days, four or six months or some short fixed period but till his entire life.

Even in these wretched times you will find a lot of Muslims who are ready to sacrifice their lives happily, are prepared to face bullets and sticks and bear the hardships of jail. All these are small and easy things for them, which they will undergo easily. But to bind ones entire life into a fixed pattern of discipline, work life-long with patience for a mission, put a brake on ones desires throughout life, change ones habits and mentality and to accept and discharge ones moral responsibilities without any external pressure is actually too much

of a burden that they can bear and is very difficult for them to endure. They can lead their entire lives amidst these showy commotions but only with very great difficulty can they keep an important promise for even a couple of years in which demands some sacrifice on their part. Their determination and ability to take decisions has weakened. They have lost the power to regulate their habits and desires according to the demands of faith and practice and to work continuously under the discipline of a rigorous system. Their similarity is of a wild horse that is habituated to roam freely since birth and is not ready to walk straight on a pre-defined path after being saddled to a carriage. If such a horse is somehow overwhelmed and tied, he is fed up very easily with those restrictions till he breaks the rope of bondage and then escapes in such a manner that he strays even further than before.

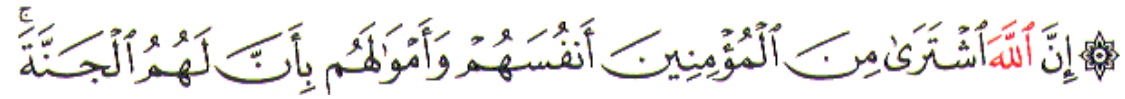
The second basic weakness of Muslims which I have been feeling acutely day after day is that not only the masses seem to be bereft of understanding the "Deen" and its spirit but even those religiously inclined amongst us seem to be far worse in this matter. The condition of truthful and people the correct intention is that they do not know the difference between religiousness, the art of being religious and professional religiousness. They have changed or mixed the real religious values with other values. The things, which are important and fundamental in our "Deen" have been assigned only limited importance in spite of our best efforts. People have become habituated to think in a fossilized manner under the influence of the education and guidance that they received historically. In contrast the things that are not at all important in "Deen" or have limited importance; for them they have acquired the status of being the axis (core or nucleus around which all others revolve or depend) of "Deen". That is because those practicing the art of religiousness and professional religiousness have awarded it that status. Very few scholars and not many amongst the masses have the correct religious understanding about the things desired in Allah's "Deen" according to their importance, how much should each thing be emphasized upon and which can be neglected for another.

I feel that this slackness and going back to the old ways occurs because of the conflict of values that exists between the religious minded masses and us. But after understanding this "Deen", we are constrained to remain faithful to our ideology of "Iqamat-e-Deen" (establishment of the religion of God) which we have adopted. And if to motivate people or to stop them from turning back (to their old life-style) would require changing or compromising on our pristine

religious values, then neither will we motivate people in such a way nor do we want the re-entry of those who left us (if their return is linked to compromising on our ideology); no matter how great those personalities might be.

One more fundamental reason for people going back to their old ways and becoming slack and lazy is that a lot of them do not understand the difference between “ruqniyat” (membership) of Jamaat and the membership of common parties and associations. They have not yet fully comprehended what it really means to join this Jamaat. They are still under the notion that this is also some association or social committee that can be joined easily because of some special interest and then can be left (equally as easily) because of some trivial or fundamental difference or disagreement and by doing so would not have any negative impact on ones “Deen” and faith.

Although the reality is that the status of the Jamaat is completely different from (other) parties and associations. This Jamaat has been formed only to establish the religion of Truth. Its mission is the same for which Prophet (pbuh) was sent in this world. Anybody who joins the Jamaat takes the same pledge with complete consciousness, emotion and understanding which Allah has described in his Book as ‘Baiy’ (trade).



Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise) -- Quran 9:111

Whoever decides to join this Jamaat, must first investigate thoroughly whether the aims and objectives and work of Jamaat is according to his own wishes and expectations. If he is not satisfied during the course of his investigation and Jamaat falls short of his expectations then it would be absolutely wrong for him to join Jamaat. But if he is convinced that the aims and objectives of this Jamaat that he is joining are the same, which have been described by its constitution and under this conviction and careful understanding (by joining the Jamaat) he is actually conducting a transaction (“Baiy”) with Allah (as described in the above ayah). Then it is obvious that such a sacred transaction and such a sacrosanct pledge with God cannot be discarded like a jacket that is worn and taken off at will.

Before joining Jamaat burn all the ships that take you back (making it an irreversible and permanent entry). Please join Jamaat with the understanding that there is no place for you to return back to. After making a pledge with Allah you cannot take back the wealth and life that you have sold. You have staked your entire life by making this pledge with God. Now you have to strive with your utmost for this work; walk on this path yourself and motivate others also to walk on it. If you see any defect or deficiency taking shape within the Jamaat then do not turn a blind eye or ignore it but try to remove that defect or blemish with the same enthusiasm that you worry about putting off a fire in your house. If the one ahead of you does not move, do not move backward but force him to move forward or remove him and you yourself move forward. Don't let go of the momentum. If you do not show any interest in Jamaat work after joining it or try to avoid exerting your time, wealth, efforts and putting heart, mind and body in this path or give priority to other work over Jamaat work, then you will be unfaithful to Allah. Remember that your promise is with Allah not with any person. After the promise that you made while joining (Jamaat), you have sold everything including your own life to Allah. Now Allah and His work will make the first claim and the biggest claim on each and everything of yours; rest all the other things are secondary.

I am telling you all these things so that you understand well the supremacy of this work, which is now before us. I often get demands to take some big initiative and launch some large campaign, but in the light of the weaknesses that I have presented before you if I do so in spite of seeing and knowing the weaknesses (in our cadre) then there won't be a more naive person than me. No large scale work or initiative can be carried out in this world with such faults in character and morality and deficiency in understanding, especially when that work is the most supreme work that can be ever performed in this world. And that is to bring about a complete and total revolution in this world. Our objective and ideology demands a different kind of character and mentality and no arrangement has been made for its preparation since a long time. Historically we have molded the morality, habits, mentality and character in such a way that it has no harmony with Jamaat work. Before we undertake a big step towards achieving our objectives or implementing our ideology we must break those weak structures with a lot of patience and hard work to give birth to new character, new mentality, new habits and new specialties, which

are actually not new, but in fact, are all old: unfortunately they have become new for us.

Please understand well that Allah does not give the administration of His land and the management and leadership of the world to any group that spreads disorder and is ridden with corruption until and unless the world is completely devoid of even a single pious group doing reformation work (not individual distributed people but an organized group). And similarly the "Sunnat" of Allah (God's law) demands that there can be no principled change in the position of leadership and guidance and the administration of the world till a "Ummat e Wast" (justly balanced and excellent community) comes into existence which is capable of discharging the duty of "Shu-hada-alan-naas" (becoming a witness unto mankind) and which lives and dies only for Allah and His Deen and is superior to the other world communities in terms of moral qualities.

On this occasion I want to tell you one thing clearly and categorically that the Muslim community falls into a great trial after a movement like ours is born within it. There can be some valid reason and excuse for the Muslim community to reject and offer no support (to our Jamaat) till as time the Truth (manifested in the form of parties or individuals) is found but it is not pure and is mixed with Falsehood (meaning no party and individual has risen with the pristine truth and original teachings of Islam). Now when the entire Truth is completely exposed and presented in its original and pristine form (by Jamaat) and the community claiming to follow Islam is invited towards it, then it becomes obligatory (for the Muslims) to support it (the Truth) and be prepared to serve the ideology for which the Muslim community has been raised (by God). Else (the Muslims) can reject it and adopt the position which the Jewish community has adopted. In such a situation other than these two ways (of acceptance or rejection) there is no possibility of a third way for this community.

It is quite possible that in the final reckoning Allah may give some respite to Muslims out of His Benevolence and watch their behavior towards similar calls (towards pristine Islam) that appear one after the other. But still the result of turning away from these calls (like the one from Jamaat) is finally the same, which I have described to you. The case of non-Muslims is different. But if Muslims turn away from the Truth and turn back after listening to the real

objective and raison d'être of their existence, then they shall have committed a crime for which Allah has not forgiven the community of any Prophet.

Now that this call (for establishing the "Deen" of Allah) has come up in India, then at least as far as Indian Muslims are concerned, they now confront the dreaded moment of being tried and tested (by God to see if they respond to the demands of faith). As far as the Muslims of other countries are concerned, we are still preparing to extend our call and invitation (towards Islam) to them.

If we succeed in our efforts (of extending this call to Islam to other countries) then wherever it reaches, there too the Muslims will fall in the same trial. I do not have any basis to claim that this is the last chance (provided by God) that Muslims are getting. It is possible that some more opportunities may exist in the destiny of Muslims, but on the basis of Quran I can certainly say with complete confidence that for Muslims this is a very grave point of time in their history.

There are only two calls before Indian Muslims. On the hand is our call, which is calling Muslims towards exactly the same work, which Allah has made the sole reason for the existence and formation of the Muslim community and on the other hand are these calls (by other parties), which do not have anything except the struggle for getting some worldly gain for Muslims. Out of these two calls the tremendous response of the Muslims towards the other parties by joining them in multitudes and the muted response to our call is receiving by a vast majority of the Muslim community as if it were falling on deaf ears plus the fact that Muslim nobility (upper class) and Muslim scholars ignoring or opposing us openly or in secret and (for the Jamaat to be able to attract) only a small group (of Muslims) towards it and that too with a lot of trepidation and hesitation according to me is a terrible symptom (of a greater malady) and a huge danger in which this Muslim community is putting itself.

(Please) try to understand that right now out of this (Muslim) community if at least some people do not emerge that are capable of becoming the "Ummat e Wast" (balanced community) and (discharging the responsibilities of) "Shuhda-alal-lah" (ones who give witness for Allah) and transforming themselves and emerging as the well prepared and pious group which God wants to see on His land as a people which keep trying to improve and reform the world then the following Quranic verse would definitely come true:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ
وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ يُجَٰهِدُونَ فِى
سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ

“O ye who believe! if any from among you turn back from his faith soon will Allah produce a people whom He will love as they will love Him; lowly with the believers, mighty against the rejecters, fighting in the way of Allah and never afraid of the reproaches of such as find fault. That is the Grace of Allah, which He will bestow on whom He pleaseth: and Allah encompasseth all and He knoweth all things.” Quran 5:54

Please understand this clearly that actually you are the only candidates to become “Ummat-e-Wast” (balanced community). The purpose of your creation is to achieve this high and lofty position. To be born and be created (by God) for such a significant post and position and then to ignore and not feel its greatness and importance and not prepare oneself for it, is truly a very big ignorance (and tragedy). And an even bigger ignorance would be that you do not inculcate in yourself at least those minimum qualities, which are essential for this great work. On the other hand you demand that some big initiative or great step should be taken immediately. Do you not even understand and fear that if you undertake a step for which you do not have the requisite capabilities then you will be defeated and annihilated completely and turning back from this path is analogous to running away from battle, which is considered to a big crime according to the “Shariat” (divine law) of God.

Now I will talk briefly about the minimum qualities required for those working for this cause. These qualities may be divided into three categories.

First, those required at the individual level. Secondly, those required at a collective level to make a pious and better Jamaat. Thirdly those qualities which are required for struggle in the way of Allah.

INDIVIDUAL QUALITIES

The first and fundamental quality required individually is that each one of us must first fight and struggle with his own “nafs” (ego / self / desire) and make it “Muslim” (submit to the will of God) and obedient to Allah. This is the same which has been stated in Hadith as: “The real ‘Mujahid’ is the one who fights his “nafs” to make it obedient to Allah”

This means that before you go forth to confront those who rebelled against Allah in the outside world, ensure first that the rebel within you becomes obedient who is always instigating and demanding you to go against the laws and will of Allah. If this rebel is breeding inside you and is controlling you so much, that he can convince you to turn against the will of Allah, then it is absolutely meaningless of you to declare war against the outside rebels. This is the same as drinking liquor at home and fighting drunkards outside. This inconsistency and conflict would be disastrous for our “Movement”. First of all you should bow down before Allah and then demand others to be obedient.

After Jihad the second number is that of “Hijrat” (Migration). The real objective of “Hijrat” is not to leave ones home but to move away from the disobedience of Allah and traverse in the direction of obedience to Allah. The real “Muhajir” (immigrant) leaves his country only when there are no chances to lead ones life according to the laws of Allah, but if a person has left his home and yet could not become obedient to Allah then his efforts were futile and in vain.

This truth is described well in Hadith. For example take one Hadith. Allah’s Prophet (pbuh) was asked—“O Prophet (pbuh) of Allah, which “Hijrat” is the most superior?” The Prophet (pbuh) said: “that you leave those things which Allah dislikes.”

If the ‘rebel within’ (the persons own self) is not obedient then it is of little value to Allah that a person migrates from his country. That is why I want you people to fight the rebellious forces within yourself first before you fight the external forces. And make and transform your own self /ego into ‘Muslim’ before you convert an unbeliever by name into a Muslim. This thing can be described in brief as modeling yourself on the horse from the Hadith of Prophet (pbuh). The horse is tied to a post or pole and no matter where he roams around (the pole), he cannot go further than what the rope allows it to go. The condition of such a horse is totally different from the horse, which roams freely

in every ground every farm and eats and grazes impatiently wherever it finds green grass. This is the reason why you should behave like the tied horse and not like the free one.

Along with developing this condition the second step that you must take, is to begin confronting your immediate and closest environment, which I call “Home Front”. A very practical struggle must commence with your own family, relatives, friends and the society with which you have deep and strong relations;

Struggle should not be in the sense that you start getting physical with them or you start arguing with them. This struggle should that both as an individual or as a “Jamaat” you should love your mission so much and so strictly follow your rules and principles that your neighbors leading a life without rules and objectives cannot tolerate your strictly regulated life. Your wives, children, parents, relatives and friends turn against your attitude. You become a stranger in your own city; your presence pricks (people) at your workplace, the office chair where you dream of respect and promotion becomes anathema for you.

Thus the clash must begin first with whoever is more close to you. If the field of Jihad (struggle in the way of Allah) lies in the person’s own home then why should he go and fight somewhere away. The first attack must commence from home itself. Whatever reports I am getting about people who are opposing and struggling against their own kith and kin makes me happy and satisfied and wherever these reports are not forthcoming here, I very anxiously wait for the same.

But let me clarify that this entire struggle must be with the same spirit and attitude that a doctor treats his patients. Actually the doctor does not struggle against the patient but with his disease and he is always full of sympathy for the patient. If he gives the patient bitter medicines or does surgery on some part of his body then all this is simply out of selflessness and sympathy towards the patient and not out of enmity. His hatred and anger is against the disease and not the diseased. Please try to bring your brother who has gone astray towards guidance in the same way as a doctor serves his patient. He should never feel that he is being looked down upon or with hatred or there is personal enmity with him, but he should feel sympathy, love and brotherhood inside you.

On the occasion of Ijtema-e-Darbhanga I had said that real propagation (of Islam) is not through speeches and debates: they are very ordinary and simplistic methods. Real propagation (of Islam) is that you become the personification and embodiment of your invitation (towards Islam). Wherever this personification appears before people, they must be forced to admit seeing your behavior: "Yes these people are those seeking the way of Allah". Just as when you see a Congressman the entire picture of "Congress-ism" plays out before your eyes, similarly wherever you appear before people the entire picture of the Islamic Movement should become visible and be portrayed by your behavior and personality. This is the thing about which the Prophet (pbuh) has said: "Seeing them one remembers God"

I do not expect for such a thing to happen immediately. This state can only be achieved slowly. When there is an incessant clash and struggle with your environment in the way of Allah and you keep on giving sacrifices constantly for your mission then after a period of time you will be overcome with a feeling of altruism and you will become the living embodiment of your call (to Islam). Please study the Quran and the Hadith deeply again and again for this mission and find out what kind of a person does Islam desire and what kind of people did the Prophet (pbuh) train and prepare. What were the qualities that were inculcated in the workers of this Movement (during the Prophet's time) and only then the flag of 'Jihad' was raised.

All of you know that the people prepared by the greatest trainer and social reformer that is Prophet (pbuh) were brought in the field after 15 years of training and preparation. Try to find out details of this preparation and find out in which sequence and chronology was this achieved. Which qualities were inculcated before and which later? Which qualities were required in what degree and to what extent were they promoted? After reaching which position did Allah address that Jamaat (in the Quran) and say that you are the best of peoples (in this world) and are capable of going out and reforming people. This example should drive you for preparing your own selves.

Here there is no scope for details. I will present only two Hadith for your guidance through which you will come to know what qualities are required in the people for this work.

The Prophet (pbuh) said:

“Whosoever loved for the sake of Allah and hated for the sake of Allah, gave for the sake of Allah and stopped (giving) for Allah, his Iman (faith) is complete”

It means that a person becomes a Momin (true believer) when he reaches a stage where his friendship, his enmity, his transactions is only for the sake of Allah. He does not have any self-interest and worldly needs.

In the second Hadith Prophet (pbuh) said:

“My Lord has commanded me to do nine things-

1) Fear Allah in public and in private.
2) Observe justice both in anger and in calmness
3) Observe moderation in poverty and in affluence
4) Join (maintain contacts) with a person who keeps away from me.
5) Give those who deprive me
6) Forgive those who wrong me.
7) Let my silence be that of contemplation
8) Let my words be for the remembrance of Allah.
9) And that I seek admonition and learn lessons by what I see.

After describing the above qualities Prophet (pbuh) said that I have been commanded to enjoin good and prohibit evil.

Thus we come to know that each and every person of the “Ummat e Wast” (best and justly balanced community) that arises to enjoin good and end evil must possess the above qualities. This obligation can be rendered only with these qualities and in their absence we can never fulfill the demands of our position (as a just and balanced community made by God to reform the world).

QUALITIES REQUIRED FOR PUBLIC LIFE

This was regards reforming humanity. Further more as a Jamaat some other moral qualities are required to strengthen the discipline of Jamaat and make it proactive. It is important for the members of Jamaat to have mutual love and sympathy and a favorable opinion about each other; they must trust and not distrust each other, have the capacity to work together (as a team), be habituated to counsel each other, move ahead and also make others move ahead in a self motivated way. These qualities are a must for the discipline of every Jamaat. Otherwise if every member of Jamaat develops in himself qualities of excellence individually but on a collective level these members are not cohesive and united, do not help each other, and cannot walk shoulder-to-shoulder; then we can offer little resistance to the torchbearers of evil in this world.

It would not be incorrect to say that on a personal level we always had people of excellent character and as such these are present now too and definitely this fact remains unchallenged by any other group or community. But this fact is limited only to the extent of individual reform or individual change or individual excellence. Those who managed to excel in their own personal reformation could barely extend their influence from a few hundred people to a thousand and departed from this world leaving only a few memories for reverence and admiration. This is not the way to accomplish great and enduring work. Even a strong wrestler capable of lifting heavy loads and who can defeat a lot of people in wrestling is useless and incapable of confronting a disciplined and strong regiment. Similarly if some of us have reached and surpassed all the stages of individual reform and training but there is no contact and support to each other at the collective level then analogically it would be as if a wrestler who is all alone and not part of any regiment is challenging a whole regiment and calling it for a fight. (The expected outcome would definitely be that the wrestler would be crushed by the disciplined and organized regiment).

As far as individual and personal “Tazkiya” (self purification) is concerned there are some members in our Jamaat (having such a high degree of piety) whom I actually envy. But as far as “Jamaati Tazkiya” (piety and purification at the collective level) is concerned (the situation) is regrettable. I propose to write very soon on this issue in detail that as a Jamaat what all things must be adopted and what must be avoided.

The Quran has thrown light on this problem in terms of principles and the details of these principles are present in the Hadith. Then practical examples of the expected collective character can be observed by studying the 'Seerat' (life history) of Prophet (pbuh) and the 'Seerat' of the Sahaba Companions (ra). Read them and try to evaluate in which aspect we have short-comings and to which degree are those short-comings part of our collective system and then try to overcome and remove them.

It is clear that in a collective system a person has to interact with other people. If there is no goodwill, sympathy, sacrifice and tolerance then the difference in temperaments of people will not allow mutual cooperation and support even for a single day. 'Jamaati' (collective) system works on this sole rule of mutual give and take. If you cannot brave this sacrifice then you should forget about expecting any revolution to take place.

QUALITIES TO FIGHT IN THE WAY OF ALLAH

The obligatory qualities for struggling in the way of Allah are also described in the Quran and Hadith. Not only are they described but each and every required quality is clarified (and explained in detail) so that we understand their types and expected grade. I would suggest and recommend to you that you collect these laws and supporting guidance and try to understand what all preparations are required for the struggle (Jihad) in the way of Allah. I shall indicate them but in brief.

The first quality that has been stressed is patience. In fact you require patience not only in the way of Allah but also in any other struggle. The only difference is the patience required in the way of Allah is different from that required for striving for this world and its worldly benefits. But whatever be the cause or condition one thing is quite sure and that is patience is a must.

Patience has many aspects. One aspect is that one should refrain from being hasty. Second aspect is that while struggling for some cause the difficulties and obstacles must be faced with firmness and steadfastness and one must not retreat or turn back. Third aspect is that if the result or desired outcome of one's efforts is not obtained soon, one should not be disheartened and still continue trying. One more aspect is that while striving in the way of this

ideology if you encounter dangers, losses, fear and hope you must remain steadfast, cool and composed. One more aspect of patience is that on occasions of severe provocation when emotions and passions are inflamed one must not loose ones mental balance and avoid undertaking steps dictated by mere passions and feelings. Always work with peace, tranquility, a healthy mind and cool heart and be calm and composed while making decisions. Then the command is not only for patience but to show patience with grit and determination. You must confront the forces of opposition with the same resolve and fortitude as they display for the achievement of their objectives. For this (in the Quran) along with (the word) "asbiru" (be patient and enjoin patience) the word "sabiru" (be firm and steady in fighting) has also been enjoined. Compare your patience with the patience of those opposed to you and against whom you have developed the courage to confront for a face off. I would say that probably we are not qualified to claim having even 10 % of their patience. To see the patience they are showing for "Batil" (evil and falsehood), we only have to look at the Second World War. How when the time came these people burnt their own factories, cities, railway stations which were constructed with years of toil and huge sums of money. They proudly confront tanks which are capable of crushing armies under the weight of their heavy wheels. They firmly and bravely fly the bombarding war planes with lethal wings. Till our patience exceeds their patience by at least 5 % one cannot dare to clash with them. When we cannot match them in terms of infrastructure and resources then that shortcoming can only be filled with patience.

The other thing that is required for struggle (in the way of Allah) is the attribute of sacrifice. In terms of sacrificing time, efforts and wealth, we are very much behind the flag bearers of evil. Although to fulfill our shortcoming or lack of resources we should have been miles ahead of them in terms of sacrifice. But here the situation is that for the sake of a few rupees (of his monthly salary) a person sells his entire capabilities and himself to his enemy and in this way this otherwise useful and resourceful person becomes useless.

Our intelligentsia does not have the courage to sacrifice large incomes and offer their services to Jamaat for a small compensation sufficient for ones basic necessities. Tell me then how can the Islamic Movement flourish if these people do not offer even this much sacrifice and refuse to strive hard in this path. It is very clear that a Movement can (only) work on the strength of its volunteers. In Jamaati system volunteers have the same position as the hands

and feet have in the body. Of what use can these hands, feet and organs be if a beating heart and thinking mind is not present. In other words we need generals and leaders of a high standard and caliber to take work from the workers and volunteers. But the problem is that those who have intellectual capacity are obsessed with the material progress in their own lives and are inclined only towards those who offer the highest bid for hiring their services. The love and attachment of the best people of our community towards our ideology is still in its infancy and they cannot be expected to sacrifice their material gains or even their hopes and aspirations of those material gains. It would be naïve to expect those spreading disorder and mischief in this world by sacrificing millions of rupees and thousands of lives to be defeated by our Jamaat with its cadre offering only so little by way of sacrifice.

The third quality required for struggle in the way of Allah is the dedication and devotion of your heart. The first step in moving in the way of Allah is to understand this Movement intellectually and its logical implications, but this is not enough. Analogically speaking, what is required is that a fire must burn in your heart that ignites when you see your child sick and it makes you run to the doctor and you become restless till your child becomes well again. This internal feeling should make you engrossed and focused towards your ideology and centered on that work in spite of some personal or other domestic compulsions. Try to expend as less as possible of your capacity and time on your own person and maximize your efforts for Jamaat ideology. Unless there is dedication of heart and you completely devote yourself, merely verbal talk will not do. Most of the people agree to support us intellectually but very few do we encounter ready to join this work with dedication of heart, body and mind and ready to sacrifice their wealth for our cause.

My close friend with whom I have deep personal and Jamaati relations recently acknowledged after two years that he was associated with Jamaat only on the basis of intellectual satisfaction but now this conviction has entered his heart and has captured the hidden precincts of his soul. I want everyone to evaluate himself in the same way through critical assessment whether he is merely an intellectual member of Jamaat or whether the fire of love for the Jamaat ideology has ignited in his heart. And if you don't feel this dedication and devotion in your heart then try to inculcate and nurture it.

If there is dedication of heart and soul we do not need anyone to inspire and motivate. If this power of devotion exists then the work will always continue even if a Jamaat worker lags behind or migrates to some other location. Analogically everyone will work in the same way he would as if he had a sick child.

God forbid if your child falls sick, you don't leave the question of his survival in the hands of someone else. It is impossible to leave your child in this condition on the excuse that no doctor is ready to visit (him), no one to bring medicine and no one to take (him) to the hospital. If there is no one then you yourself will become all (of them) because the child is not someone else's but yours. The stepfather might leave the child to die but the real father, how can it be imagined that he will leave his beloved (child)? His heart is burning. In the same way if your heart is attached, dedicated and devoted to Jamaat work then you cannot leave it in the hands of others neither is it possible that you leave the Jamaat work to collapse and deteriorate blaming somebody else's incompetence, wrong attitude and indifference and then continue doing some other (non-Jamaat) work.

All these things prove that you are not sincere in working for God's religion and lack the dedication required for the mission of establishing its supremacy. If you were really sincere then each of you would have sacrificed your life for this work. Let me warn you openly that if you continue in this manner without the minimum dedication of heart (towards Jamaat and Jamaat work) that you otherwise have towards your wives and children then it would result in nothing but the defeat of our Movement and that defeat would be so terrible that for ages to come our future generations will feel embarrassed even to mention our Movement by name. Before demanding bigger initiatives and programs please evaluate the condition of your heart and your moral strength and inculcate within you the firm determination required for struggling in the way of Allah.

The fourth most important quality that is required for struggle in the way of Allah is that we should be habituated to struggle continuously and work in a systematic way. For a long time our community has been accustomed (to assume) that whatever work is to be done, should be done in the minimum time possible, whatever step is taken it should be accompanied with a lot of noise and commotion even if whatever is achieved comes to naught in a month or two. We have to change this habit. Its must be replaced by practicing to

work in a phased and systematic way without any noise and commotion (advertising and publicity). Even the smallest of work and yet important, if handed over to you, (demands that) you must spend your entire life in this work without (expecting) any visible and immediate results and without (receiving) any praise. The battlefield for fighting in the way of Allah is not always raging and live. Nor can every person be in the forefront. To win the first battle sometimes you have to silently prepare continuously for maybe 25 years or more. And if thousands of people fight in the forefront then behind (the scenes) there are lakhs of people are engaged in preparing other things for the battle which apparently seem very ordinary (and are yet quite important).

OUR PROGRAM

Before concluding my speech I feel that it is important to explain and briefly present the program we wish to pursue. I seriously doubt if the program on which I am running this Movement has been (well) understood.

The first thing (that you all should know) is these ijtemas are being organized so that I become personally acquainted with each and every one of you. I should know the characteristics and qualities of my colleagues and what work can be taken from their talents and capabilities. Gentlemen please tell me clearly which services can you offer (the Jamaat) and at what time. The sooner I collect this information, the earlier will I be able to design the plan of work. According to me it is not advisable to take any step without ascertaining (our) strength. Gentlemen please keep visiting Markaz for this mission and inform me through letters and if possible I myself will join the (various) ijtemas and try to increase personal contacts with you. After that I will make a comprehensive plan and try to proceed step by step.

Second important work is that we have to design a system for training people through which we prepare our future cadre and inculcate the desired qualities in them. From the suggestions which are going to be made tomorrow you will come to know that very soon we will take an initiative in this direction.

Third work on which my attention is being drawn again and again through letters and also directly and I myself feel its importance is the preparation of the new generation according to our ideology for the service of our Movement.

Till now the absence of finance, the required cadre and economic difficulties created by war were becoming obstacles in this way. But Insha-Allah soon you hear that Markaz has laid the foundation for this work.. And so I (might as well) give you the good news that Maulana Amin Ehsan Islahi has come here for this very purpose and it is possible that he may continue to stay here permanently.

Fourth thing for which we have to apply our minds is to find out what all possibilities can be explored for carrying forward and bringing our women also along with us (in this Movement). Till date (to understand analogically) only one of our hands has been working and only one wheel of the cart has come into action. Now we must worry about the other hand and the other wheel of our cart. It is clear that we and our women are inseparable and we are both influenced by each other. Then if we don't care about their reform, our reform too will remain incomplete. We cannot make the world Muslim without first making our homes Muslim. In this matter the only little worry is that we cannot have direct links with women on a large scale. For this we will have to take the help of women themselves. The situation of the communities that do not have any (religious) legal restrictions is simple. They can bring their women for their political and cultural functions and activities in markets, factories, 'pundols' and schools with impunity. But for us it is a sensitive issue and to solve it we must necessarily apply our minds and come up with its solution.

The fifth work before us is that there must be systematic efforts to win over the public opinion. Till now we have not addressed the masses directly. This is the reason why till date we have been able to cause ripples only in a small portion of this ocean. But we have to move towards the real ocean slowly. It is not necessary that the entire masses become our cadre. For our mission it is enough that a large majority of our countrymen accept the truth, acknowledge our mission to be correct and be influenced by us morally. Thus in the future when we step forward, the sympathy of the masses will be with us. Till now we have spoken about very few issues (portions) about the problems of (human) life through our literature and that too is in the form of some brief indications. Although in these times we ought to throw light on every aspect of life according to our ideology. We must recompile knowledge not only in one or two languages but in a lot of other languages so that more and more people understand our mission. Hence we must increase our efforts in this field.

Then in order to communicate (ourselves) we are relying only on the print media. We have not reached out to the people with the help of speeches (utilizing the audio medium or verbal communication channel). Now we must move forward in this field. But for that it is necessary that we adopt a new style of speech, keep away from those platforms (and groups) that have (nothing to offer except) noise and show-off. We must become habituated to speak responsibly so that our voice is priceless, weighty and clear. People must not devalue and ignore us as they do so to speakers who create noise and commotion and exercise little caution and control. I have stopped my friends till now from giving speeches because the effect of old habits is still there. I fear that we will also start giving speeches in the same old style, which are unsuitable for people professing to be followers of the Islamic system. I want you to use all the means of mass media (to propagate) our thoughts, but the first condition is that you must bound (those means) to the Islamic character and cleanse them of the wrong things which disorderly people have added to them.

These were the important things I wanted to convey to you. Please reflect on them and help me with your useful suggestions. Now I pray to Allah that He makes us understand the responsibilities of our pledge and (grant us) the grace to discharge them, grant selflessness in our intentions and empower our faith, give bounty to our efforts, accept our small deeds and give us the courage to perform (the desired) deeds and help us with those followers who have better qualities than us and can serve Deen better than us.

SECOND SESSION

27TH MARCH from 9 am till 12 noon

According to the scheduled program, the second session was organized to listen to the reports of the activities of the local Jamaats. Hence a lot of representatives of Jamaats described in detail their work and their difficulties. But this did not mean that the prohibition on advertising and announcing ones accomplishments, which Ameer e Jamaat had imposed had ended. No these restrictions (to curtail showing off) remained. And yet all were made to listen to those reports simply because members of the Jamaat must know what kind of work is going on in different places and enable them to compare how some people are (moving ahead and some) lagging behind (in doing Jamaat activities). What all difficulties they are facing and how are they being solved. This objective was described very well by Ameer e Jamaat through a brief speech. In the end when all the reports of the local Jamaats were read out then with the permission of Ameer e Jamaat Maulana Amin Ehsan Islahi, while appraising those reports, gave some extremely useful guidance and suggestions. His speech is recorded here.

Janab Maulana Amin Ehsan Islahi's speech

Gentlemen!

I was so engrossed in listening to your reports that I did not get a chance to study different aspects of those reports, which is required to appraise them. Still some things are disturbing me and I would like to say something about them with the permission of Ameer e Jamaat. As far as your accomplishments and the events and conditions described are concerned, an appraisal on them seems unnecessary but as far as the relation and conflict with other Jamaats is concerned there is scope for improvement and I would like to offer my remarks on them.

Whatever difficulties you have presented it is necessary to face them in this path but we must be aware of their correct solution. Those working for the Truth in the correct manner have to encounter obstacles by default but at this stage it is completely wrong to confront others without any strong justification.

It is my understanding that if you follow some essential things then the obstacles in our way can be removed to a great extent.

The first thing on which I have always pondered from before and which also struck me today and which seems very difficult and calls for some serious introspection is the way we are reaching out or we communicate with people outside our Jamaat. It is a problem area (and there is scope for improvement). It is true that we do not want anything from other Jamaats except that they recognize the Truth. But don't forget that merely words will not complete the job. For this we have to make our personal collective character as a means (to achieve our ends). Instead of (trying to) create waves with fiery speeches and spreading our ideology through literature, we must prove by our actions and deeds that we are true to our mission and our foremost priority is to do work that truly benefits Muslims and also people of the entire world. We do not have enmity with anyone but true sympathy with one and all.

Whenever we are subjected to trials and tribulations; we must prove by our actions and deeds that our lives are not being expended only for the benefit and promotion of a certain group, Jamaat and community but rather it is for the ideology of Truth. (If we are able to demonstrate that) then it would not be difficult to win over the hearts and minds of people. The reality is that we are gripped and surrounded from all sides with a lot of problems. This is the reason why we ourselves are the first and biggest obstacles in the way of our own 'Dawat' (call to Islam). We must remove this encirclement and come out of it as soon as possible and must present the complete truth before the people, so that they understand and clearly identify the Truth and reality. If we get rid of unjustly siding with (being biased towards) our children, wives, our friends, our Jamaat and our community; then although the sarcastic tongues of the world will never stop wagging; but it would certainly prevent them from furnishing any evidence and proof against us all together. This is the only way to stop the world from rejecting the reality (that we are presenting). By continuing to side unjustly and showing bias we will remain obstacles against our own selves and also in the way of the call towards the Truth. At home, in the markets, in our gatherings, spiritual retreats and mosques; we must demonstrate that we are a cut above the rest and seek something beyond the ordinary aims and objectives of life.

For understanding the importance of this request please read Sura 'Ambiya' (of the Holy Quran). Whenever Prophets have been appointed by Allah to invite people and glorify Him, they severed all ties and relationships except that of the Truth. They were far removed from pride and ignorance and released themselves from the chains of prejudice and hatred. The result was that their call (towards Islam) would appeal to the heart of every lover of truth without discrimination and the hearts of the people who accepted this call were brimming with a feeling of service to humanity instead of displaying parochialism and Jamaat superiority. If we only follow these examples of giving the call towards guidance then the difficulties related to propagation and our ideology will be resolved. Although important things about this have been conveyed through the literature of Jamaat but we have been unable to make a detailed program for doing work. Here I cannot say more than this that you must be concerned about proving in both your public and private lives that all your efforts should be directed towards glorifying the "Kalima" of Allah. Raising the banner of "Hanifee-ism" and "Wahabi-ism" (promoting sectarian differences and differences amongst the different schools of jurisprudence) and creating mistrust between different groups and Jamaats is a sure recipe to disaster. We do not want to make any new Jamaat. Our aim is only to clarify the truth.

I wish to draw your attention to one more thing and that is the arrogance and pride that creeps into a person after the dawn of Truth and reality or after acquiring a little knowledge. This in fact becomes the biggest hindrance for him in propagating the Truth. He develops a superiority complex. This result is that the person himself becomes his own obstacle. Some people hide this pride and arrogance very cleverly but this mischief remains in the heart and so a kind of stagnation starts appearing in their speeches and writings and (it is obvious that) duplicity and invitation to the Truth do no go together. Showing off and pride puts off people and they stop listening to you. The cure for this disease is that the Truth, which has appeared before you so clearly must be considered to be the grace of Allah and you, must thank God for it. This feeling will create kindness and humility instead of pride and your ties with the people will be strengthened. Kindness and humility will replace pride and sympathy will replace anger and then a feeling of love will start growing instead of jealousy and hatred. Those inviting others towards the Truth should always have deep-

hearted love towards people that parents display towards their children. Instead of relishing and enjoying the mistakes of people, they must sadden you deeply. Instead of cross-examining people there should be a sense of sharing. Instead of pride and arrogance there must be restlessness that is full of sympathy. When such a condition is developed even the hardest of hearts becomes soft as wax.

I felt after listening to the reports that our colleagues taunt and insult the Jamaats (parties) opposing us with the same words, which we have become habituated, to use for a long time. We enjoy discussing those opposing us in the same way as the other Jamaats enjoy while deriding those who oppose them. A lot of people also exist amongst us who may be taking precautions in public but in private they also enjoy sarcasm and taunting others to some extent. With this pretence the soul filled with selflessness can never flower and without it the invitation towards the Truth cannot enter the hearts (of people).

In reality when we start assuming that we know more than others and we wonder why others do not understand such obvious things, then some kind of superiority complex is born within us in terms of leadership and scholarship and we think of others to be fit only for regret and guilty of punishment just as a teacher who pulls up his students for every small and little fault. But the experts in (the field of) education know that this method is fundamentally flawed. If the aim of education is to inculcate (values) in ones heart then (first) remove (the weapons of) anger, sarcasm, criticism, blaming others and the use of foul and bitter language. You are not going to fight anyone. You have to carry out the campaign of education and propagation and for this mission for which the weapons of compassion, sympathy and brotherhood can (prove to) be more useful. Our beloved Prophet (pbuh) was asked which was the hardest of all days he ever faced. He answered: the day at Taif. That day the greatest human of all (times) takes refuge in an orchard amidst a rain of stones and when he is told to curse and solicit the wrath of God on the oppressors, instead of cursing (them) he prayers for the people of Taif that they be guided (to the right path). Without inculcating this spirit other (kinds of) work might be accomplished but not the work of the Truth. If the people are bereft of the sweetness of the Truth and deprived of the fragrance of truthfulness then they are entitled to your sympathy and not your anger. Definitely we are correct to assume that we are on (the side of) the Truth and we know that a lot of people are deprived of the privilege to identify the Truth. But how does that make it

lawful (for you) to behave with pride and cruelty with them. While propagating we must try to see that people do not feel that they are invited by being (forcibly) dragged or heckled but they must feel that they have arrived at the Truth on their own. There is unanimity amongst the Jamaats on the generally accepted principles and if there is politeness, patience, love and brotherly relations then coordination can be developed amongst all those Jamaats very easily. Remember that this work cannot be done through debate and putting down each other intellectually. This leads only towards prejudice and violence.

Gentlemen, if you feel tempted (to debate and deride people) through your speeches and your conversation then reign in your 'self' (ego) and if the other person displays the same (arguing and insulting behavior) then please excuse yourself and bid a dignified farewell. There is no question of winning or loosing while expressing ones opinion or during discussion. The status of the daee' (one who is calling people to Islam) is far superior and it is not expected of him to stoop to such low level for such petty things. He only has to sow some seeds of the Truth in the minds of people and then guard and protect them. Never ever bring such thoughts in your mind that “why is my opinion not being accepted”. This is the soul of (all) debate and argument, which we have been practicing for years. Now you have to break this habit completely with all the force under your command. Instead of winning debates and arguments we must start practicing losing them again and again. Wherever the spirit of selflessness disappears from your language; stop talking immediately and do not worry if your adversary will win the argument and be applauded. For every mistake that you make while speaking seek forgiveness from your addressee without any hesitation and formality and don’t worry about being made fun of. If you have the courage to tolerate these defeats then come forward and work, if not then even if you are able to convince someone through the tricks of debate and argument then one day he is bound to return back (to his old ways) through the same path that you brought him close to you.

If you study the way of working of the Prophets (peace be upon them) in this matter, you will come to know that it has some distinguishing characteristics, which need to be understood very well. Compared to all the other Jamaats it is our Jamaat alone that has risen by resolving to follow the methodology of the Prophets (pbut). Therefore we must seek enlightenment from there directly. You already know that whenever a Prophet arrived he never addressed his community as "O unbelievers, bring faith, "O misguided people, walk on the

straight path" but rather addressed them with the following words in a very loving manner as "O my people", O my community, O people of the Book". The limit (of tolerance) can be gauged by the fact that when the people who joined the Prophet in his mission but displayed weakness in faith and it was felt that they must be reprimanded for it (then) that time too they were not addressed as "O Hypocrites" or as " O promise breakers, mend your ways." In fact they were addressed as "O ye who believe" Thus the people who agreed to join the Prophets always spoke only with sympathy, love, and softness.

Then later on there comes a time when a pious and reforming Jamaat proclaims the Truth completely by word and deed and the face of Truth is visible to people after being cleansed of all dirt and dust. After seeing the Truth openly on this occasion, those who display pride, obstinacy and prejudice and they persist with the attitude of rejection even after every possible proof is presented, then the Prophet changes his style of addressing (them). He addresses the rebellious in clear words "O ye who disbelieve" and moves away from his community. But before that he gives "Dawat" for a long time, in an extremely kind hearted manner. The Prophet (pbuh) adopted this method with his people, when the "Dawat" had been made clear and the blind opposition of his people had reached such a stage that they themselves announced their unbelief and conspired to kill him. The people who raise objections say that actually Muhammad (pbuh) and his Jamaat were kind hearted only till the time they were weak and oppressed. But this is not correct. Actually a Prophet correctly assesses the weaknesses of people and continues to extend his attitude of love towards them in spite of those weaknesses. He is so sympathetic and caring that some evil people take disadvantage of it. A Prophet does realize that but he merely criticizes the people within and outside the Jamaat in very general terms such as "O people what is the matter with you that you speak such things and do you not fear the wrath of Allah?"

The effect of these warnings is that those who commit mistakes because of their lack of religious knowledge and commandments recover and rectify their faults. And in the end only those people are left who are always bent on destroying the discipline of the Jamaat by being completely adamant. When every possibility of their reform is exhausted then the Prophet is appointed on

"وَاغْلُظْ عَلَيْهِمْ i.e. to strive hard against them and he tries to save the fruit of his efforts namely the pious Jamaat from various dangers.

The light of knowledge on which this age prides itself has only spread darkness all around and in fact the reality is that no (previous) age can match this age in trying to present Truth as falsehood and falsehood as Truth. Thus when the truth is not clearly established and apparent then how is it possible to deal strictly with others. This age is not that of "وَاغْلُظْ عَلَيْهِمْ" (strive hard against them). We have to cross a long period of love and affection and in this period we don't have to ignore anyone. However if Allah accepts our small efforts and gives us the grace to establish a system to prove and demonstrate Truth and falsehood and if the time of قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ (Truth stands out clear from error) arrives then this light will by itself separate the genuine from the duplicate, one having eyesight from the blind, believer from the hypocrite.

Previously when our colleagues have been hasty after discarding the method of Dawat of Prophets; there a misconception has spread that God forbid we do not consider the Muslims to be Muslim. A logical result of this will be that people will stop listening to our Dawat. We only say that at this point of time a large section of the Muslim community has been bereft of correct knowledge of Deen and that the current system of "Taghoot" (evil and falsehood) has played a substantial role in increasing this ignorance. Also our own people and others have together given them such injections that their power to think has collapsed. It is our responsibility to awaken this power of thinking and reasoning in them. When this power awakens in them, they themselves will start hating this dirt of Kufr (unbelief), Shirk (polytheism) and Nifaq (hypocrisy). For this purpose all that we have to do is to clearly explain and clarify the things, which are Kufr and Shirk. Doing this much is more than enough. The soul of any Muslim cannot maintain friendship with Shirk after becoming aware of it. The person who develops a taste for cleanliness and purification starts cleaning himself on his own of all the dirt. Similarly if we inculcate the correct understanding of Deen amongst Muslims then they themselves will try to purify themselves of all wrongs.

It is important to note while trying to spread this religious consciousness and religious revival that we keep our concentration focused on the basic principles of Deen, Don't get involved in smaller and trivial things; the root of Deen is based on Tawheed (Oneness of God), Risalat (Prophethood) and Aakhirat (Hereafter). If these beliefs are firmly entrenched in the minds with all its details then the correct understanding of Deen will be born and there will be improvement in the smaller things also and we will not have to make any special efforts for them. When a person is blessed with a clean and correct disposition (for cleanliness) then we do not have to point out specifically at every little dirt in his home, on his dress and body but in fact cleanliness and hygiene will be noticeable and apparent by itself in all the aspects of life.

Now I direct my attention to your question, which you have asked namely that by small things do I mean “Amin Bil Jehar” (recite Amin aloud in Salat) etc. No! By small things I don't mean issues like “Amin Bil Jehar” and “Rafadain” (raising of hands while reciting Takbir in Salat). We will always have to adopt the policy of moderation on these “Ijtehadi” issues (those that can be resolved by study, understanding and mutual consultation), as there is a provision for both these aspects in our “Deen”. I am advising you to ignore those small things for which there is no provision in religion, and if we wish to exercise pragmatism in serving our Deen then we avoid even them in the present stage of our Dawat. If we do not do this then (analogy wise) our entire time will be wasted in slicing the branches and we will never (be able to) pay attention to the roots of the mischief. Our work can be correct if the masses are explained correctly about the fundamental issues of Tawheed, Risalat and Aakirah. After traversing this long path (with mutual tolerance) people may (finally) find the correct way to address and resolve those small things. Slowly they themselves will realize that this is not compatible with the belief of Tawheed, this tradition does not match our vision of Risalat and this habit is not compatible with our vision of Aakhirah.

However to name a group as mild or strict or to break relations with someone for these small things is quite harmful for our work. As far as possible, please try to overlook these things. If some pious person agrees to listen to something about this then explain the matter to him very softly. Like “Brother what are these things that you have adopted? Then if he is influenced a little, then fine, otherwise remain silent. There should be more reform and improvement in the things, which can cause greater damage to religion.

While trying to reform people please pay attention to the sequence of what you present to the people. First present the most important and fundamental obligations (acts or rituals that are absolutely mandatory) of a basic principle or a rule. After that present the other obligations in the decrementing order of importance and those that are less mandatory. For example amongst the obligations of Tawheed; we must concentrate on those things in which there is unanimity amongst all Muslims. Then later on clarify those things, which are derived by the principles of Tawheed. Only after this should you guide them towards the final and severe obligations of Tawheed, which the masses have totally overlooked and religious scholars too are not aware of its practical obligations.

I hope that our colleagues will try to follow my advice.

THIRD SESSION

27th March between Zohar and Asar

This session was especially kept for recommendations and suggestions. Hence a lot of people put forth their suggestions for expansion of work. These recommendations along with the debate and discussion that took place regarding them is presented here briefly here so that the members and sympathizers of Jamaat and the people who look towards Jamaat critically can estimate on what lines is our cadre thinking and in which aspect could there be some gaps in understanding. The suggestions are presented one by one according to the original sequence in which they were presented at the time of the ijtema.

SUGGESTION 1

by Nasrullah Khan Saheb Aziz Editor Musalman newspaper
Jamaat e Islami Lahore

The purpose of this recommendation was that a "Negara-e-Tanzeem" i.e. a Qayyim e Jamaat (General Secretary) must be appointed to improve the speed of work, who will keep the different units of Jamaat active by touring them.
On this Ameer e Jamaat said that the importance of this suggestion is obvious, however the two difficulties are to find a suitable person and to bear his expenses. A solution to this could be that Jamaat tries to strengthen its "Baitul maal" (treasury) and I appoint someone temporarily on the post of General Secretary. Jamaat agreed on this.

SUGGESTION 2

By Nasrullah Khan Saheb Aziz Lahore

This recommendation demanded that “Markaz” (the headquarters of Jamaat) must gather intellectuals and writers and assign them the work of study and research so that they recompile different fields of knowledge on the basis of Jamaat ideology. Malik Saheb even suggested adopting the method of royalty to solve their common needs. There was some discussion on this and finally Ameer e Jamaat decided that not only would (Jamaat) have to provide some grants to those workers for their bare necessities but there should be different buildings at Markaz for accommodating them.

Other than this a huge library will have to be provided. All these facilities would be very difficult to provide at the time of war. Actually I also strongly feel that this kind of work should be started and maybe at the end of the war within a year under the Department of Ilm (Knowledge), the foundation of a Research and Literary Center may be laid down. But remember that it will not work on the lines of business; otherwise our cadre will develop a commercial mentality. Intellectual and research work must only be done on the principles of public service. “Baitul Maal” (treasury) will give grants to such people for their needs, but not with the concept of paying for their labor.

SUGGESTION 3

by Janab Ghazi Sultan Mahmood Saheb , Mardwa Zilla Shahpur
From Jamaat e Islami Lahore Janab Nasrullah Khan Saheb Aziz’s recommendation is also included.

The brief about these two recommendations was that Markaz should be shifted from the present location to some central location.
On that the reply of Ameer e Jamaat was that unless some piece of land is available suitable to (our) requirements and the resources to use that land are available, the recommendation to shift Markaz does not carry any weight. On this a lot of people coming from different places offered some land or

resources. Those people were told that they may offer Jamaat as they please. Whenever land and resources are available we will not delay in utilizing them.

SUGGESTION 4

By Janab Hafiz Fateh Mohammad Saheb, Rahoo Jalandhar.
In it Qazi Janab Hamidullah Saheb's (Sialkot) recommendation is also included.

The purpose of Hafiz Saheb's recommendation was that for the correct education and training of children there should be a training center at Markaz at the earliest and Qazi Saheb demanded that there should be appropriate provision for the training of the general members of Jamaat and preachers.

On this recommendation Ameer e Jamaat clearly told that both the projects are before us. Due to paucity of resources both the schemes have been in a state of limbo but now we have decided to step forward on the Tawakkal (trust) in Allah. I am going to start this very soon by preparing the plan of work with the advice of Maulana Amin Ehsan Islahi Saheb and other colleagues.

SUGGESTION 5

By Janab Mohammed Shafi Saheb, Naushahra

The benefit of this recommendation was that the talented members of Jamaat (having good business sense) but lack the financial capital should be (encouraged) to enter into business activity with the aid, backing and capital provided by Jamaat. The entire income of these people should go in "Baitul Maal" (treasury) and they must only get (part of the profit in the form of) some suitable remuneration. This recommendation was meant to strengthen the financial position of Jamaat.

There was discussion on this for a long time. In the end Ameer e Jamaat reached a conclusion that Jamaat should not implement any scheme on the principle of business. However if people work together (as business partners) amongst themselves on their own then there would be no objection by anyone. After this the one who recommended took his recommendation back.

While discussing this suggestion since the question of strengthening the Baitul Maal had come up, Hafiz Ata-ur-Rehman Saheb, recommended that all the members of Jamaat must give a fixed part of their income towards Baitul Maal. On this Ameer e Jamaat decided that it is against our policy to make the members agree on monetary contribution by means of rules and regulations. Whichever member feels obliged to abide by this suggestion may do so voluntarily.

After that Naeem Siddique Saheb put forth one more suggestion that the oppressive economic system has made the 'halal' (lawful) means of earning impure, hence none of our incomes is pure of 'haram' (prohibited) earnings any longer. That is why for us the correct method would be to spend our incomes only on the bare necessities and give the balance towards Baitul Maal. For this Jamaat should specify the appropriate limits of expenditure.

On this Ameer e Jamaat answered 'we cannot adopt this position in legal terms that is imposed by putting limits on expenditure. Hence the person who recommended adopted the following amendment that if not legally than at least morally we must abide by it. Ameer e Jamaat concurred with this form of recommendation but as the stream of objections of other colleagues did not stop, the person who recommended took his recommendation back happily.

SUGGESTION 6

By Hafiz Ata ur Rehman Saheb, Darus Salaam

Hafiz Saheb made it clear that today man is desirous of a new economic system and Jamaat e Islami must make a council for studying economics that must on the one hand gather all the Islamic principles of economics and on the other hand study present day economics so that a (new) field of (Islamic) economics is prepared. This council can publish the reports of its expenses on quarterly or half yearly basis.
Ameer e Jamaat felt the importance of this recommendation but added this suggestion to the one in which there would be a Department of Research that will recompile all fields of knowledge. That department will also do research and recompilation in the field of Economics.

SUGGESTION 7

by Muhammad Yahya Saheb, Darus Salaam

This recommendation was made to convince Jamaat on implementing some changes related to monetary compensation. It was suggested that Jamaat should fix the rights of workers and professionals on the principle of equality (so that in any business enterprise labour and management get the same compensation and partner each other in profit sharing) and the members of Jamaat must be especially alert in discharging those rights.

On this recommendation Janab Amin Ehsan Islahi Saheb expressed the view that in principle this demand is correct but if such limited and specific issues are taken up according to the recommendation then people can object that we do not have any concrete and comprehensive (alternative economic) system. Although Islam has given detailed injunctions regarding them, the only things that is required is to spread those rules amongst people through preaching and propagation. Instead of this if there are small superficial changes then they will not be sufficient.
After that Ameer e Jamaat expressed his view and said that I have noticed by a lot of suggestions that people like to build the doors and windows itself before actually raising the foundations of the house. I agree that all these things are necessary but it would not be beneficial to churn and mix up the religious values. This (proposed equality) can be achieved through the strength of faith and character and not through legal laws. We have to progress naturally like a child. It is not appropriate that you try to attain maturity by putting on an artificial beard by purchasing it from the market no matter how much we are pressurized by the environment and demands from a particular aspect. Taking a premature step would not be appropriate.

In between this discussion it was also clarified by Ameer e Jamaat that no recommendation would be rejected by force and compulsion but we will try to convince on the basis of proof and reason.

SUGGESTION 8

By Muhammad Fazil Saheb, Amritsar

The person who recommended presented the necessity for recompiling a syllabus for primary education and Ameer e Jamaat said in brief that my nature is that I am not inclined to leave work incomplete. The demand for a syllabus is very strong but to work in a concrete and satisfactory manner I am awaiting suitable conditions. As a Jamaat we will only bring those things forth which are complete. Before this to run the affairs of your Madrasas (religious schools) you must consult informally those people of Jamaat who have both theoretical and practical grounding in the field of education.

SUGGESTION 9

By Muhammad Fazil Saheb Amritsar

The purpose of this recommendation was that our colleagues should develop the habit of speaking in Arabic so that they can understand Quran and Hadith more easily and Islamic culture takes root.
On this Chaudhary Mohammed Akhtar Saheb, Headmaster Layalpur said that till now there was no visible difference between those who read Arabic and those who don't. The people of Iraq, Egypt and Arabia speak Arabic but they are also influenced by Western culture. These artificial methods are not beneficial towards our objective.
After this Maulana Amin Ehsan Islahi said that as far as the question of understanding and making (people) understand the Quran and Hadith is concerned, we want to develop a special group to such an extent that it understands the Deen with a scholarly eye and makes people understand it. For that it is not sufficient to (merely) be able to speak Arabic. As far as the masses are concerned we will give them the simple education of Islam in their own languages.

Ameer e Jamaat while giving his opinion on the above said the people having Arabic as their mother tongue and those who speak Arabic in Arabic schools are also ignorant of the Arabic, which is highly necessary to understand the Quran and Hadith. We want to apprise our colleagues with that (specialized) Arabic but for this spoken Arabic is not required. We are not in favor of eliminating other languages as well as our own mother tongue.

SUGGESTION 10

By Ameer e Jamaat Maulana Maududi, Darus Salaam

To publish the literature from Ameer e Jamaat the two offers coming from United Publishers Lahore and Janab Maulvi Sanaullah Khan Saheb (Lahore) were put forward before people and their advice was sought on which proposal to accept?
United Publishers wanted to acquire the complete publishing rights but Maulvi Sanaullah Saheb wanted that paper also be provided along with the printing costs. After discussion and deliberation it was decided that Maulvi Sanaullah Khan Saheb's offer should be accepted.

SUGGESTION 11

By Janab Hakeem Muhammad Hussain Saheb Kapurthala

The suggestion demanded that complete obedience of Ameer e Jamaat should be deemed necessary through the (Jamaat) constitution but on this it was decided that it should not be presented in this small ijtema since the amendment to the constitution can take place only through the unanimous approval of the Ijtema in which all members are present. Hence Hakeem Saheb took his recommendation back. After this some of the questions were answered verbally.

FOURTH SESSION

27th MARCH between Maghrib and Esha

This session was specially kept in the program for Ameer e Jamaat to offer guidance and direction to its members. That guidance was given in the form of a speech that is written here.

THE CONCLUDING SPEECH BY AMEER E JAMAAT

The proceedings of the morning session have been reviewed by my esteemed colleague Maulana Amin Ehsan Islahi Saheb, after which there is no need for any additional review. I only wish to present some suggestions regarding some issues.

First of all regarding the policy of doing Tabligh (Preaching and Propagation), please understand that the principle of our Dawat should be 'doing things according to their priority' i.e. the thing that is more important and necessary should be taken up first and must be emphasized that much. Similarly the thing that has less religious importance, attention should be paid to it later and its value and importance should not be exaggerated.

The second thing that you must fix in your mind is that instead of stressing on each and every small thing separately try to worry about fundamental and principle issues, the reform of which automatically reforms the supplementary or secondary (issues). Assume that a house is on fire and its pillars and beams are burning and falling down. On this occasion a separate plan for preventing each pillar from falling down will not be adopted but a single plan will be thought of as to how to extinguish the fire. Or if someone has blood infection and boils and sores appear in different part of his body then instead of operating upon each boil and instead of bandaging each wound one by one, the whole blood will be purified. The people doing 'Tabligh' (calling towards Islam) must think about the conditions in their local environment along the lines of

this principle and must find out what are the real reasons for us going astray? And then every attempt must be made to remove the real root cause.

While doing this work we must not at all fear the growth of the spoilt branches. Similarly we must try to understand the roots of the good things that should be encouraged and then put ones entire effort in the cultivation of those roots. If this root is formed and strengthened then leaves and fruits will automatically keep coming.

The entire literature of Jamaat has been written on this principle (of prioritizing the fundamentals over the trivial). You know that proofs have been used in it for strengthening the fundamental principles and trivial things have been totally neglected. Instead of cutting and trimming the branches (the secondary and supplementary issues) attention has been drawn towards the root or trunk (which are most important and essential). If you visualize the existence of Muslims like a palace then you must overlook the signs of deterioration in the beauty of that palace and concentrate on its foundations, otherwise the beauty of its walls will of course be developed but soon you will be forced to see the entire building in ruins but before it can be rebuilt completely.

Whenever we speak of reform then the mind is automatically diverted towards the small evils and then every remedy or solution for reforming that (small or unimportant or trivial evil) is devised in a typical and old stereotyped manner. You must completely change this style henceforth. Previous experience makes it quite apparent that by attacking these small evils we cannot succeed in our mission. This road traverses through the mountainous passes of argument and debate and by working along this line passions are inflamed un-necessarily. Different words that cause hurt are used like ‘Wahaabi’, ‘Biddati’ etc. The situation (sometimes) even turns violent. Please avoid this method of inviting people to the Truth.

Maulana Amin Ehsan Saheb has correctly clarified in his speech that all the faults and problems in us are either as a result of not understanding Tawheed or not knowing the reality of Risalat or not having correct information about Aakhirah. Other than these, there are also some other faults because of inter changing the actual priorities of the roots and branches of Deen. There is a reason also for this decline and it is keeping away from the Quran and Sunnah.

This (reason) is not only found amongst the ignorant but even some scholars who do not have a deep understanding of the Book and Sunnah. Now we have to change these conditions and begin the work from the foundation onwards and then proceed upwards. Unless the fundamental creed is reformed the small errors of people will have to be tolerated. I do not mean that people have been left completely free in small issues and matters that are less important, but what I mean is that these small things should not be stressed upon at all in the first step itself.

It cannot be denied that very few people actually support evil solely on the basis of mischief and wickedness. The poor masses are astray only because of their ignorance and lack of knowledge. A long period of incorrect education and training has programmed their minds to think that the meaning of Deen is the customs and traditions that they have adopted. These pitiable simple (people) can be reformed only through patience and control and slowly the Islamic concept of Tawheed, Risalat and Aakhirah should be inculcated in their hearts. If we are successful in reforming their beliefs then none who oppose us would be able to do so simply by inciting mobs with slogans of “Wahabi- Wahabi”. In fact he will be forced to beat a hasty retreat.

If you ponder on the revolution of Arabia then you (will) realize the truth of this claim. There was an extremely small group, which was opposing Prophet Muhammad (pbuh) because of certain vested interests. All the rest of them were misled and deceived. Then when the Movement spread and the Truth arrived clearly those who liked the Truth and did not having any vested interests could not reject his call and the common people of the country surrendered themselves along with their arms. Eventually even those who were fighting and opposing him over some interests and benefits realized that they were left all alone and hence they were forced to accept defeat. Today too the way for the invitation to the Truth can succeed in the same manner. If you disclose and reveal the Truth openly before the people then the pious element amongst those who are misguided will be filtered out and separated and they will join you after leaving their seniors all alone one by one. Then those who have become an obstacle in your way due to their vested interests and selfish benefits will also become so helpless that they will not be able to stop our forward march.

Please refrain from disputes over 'recitation of Amin in a loud voice (during prayer), third day funeral rites etc if you wish to adopt and follow this program (of Jamaat). Did the Prophet (pbuh) of Allah come to reform these defects and delve on issues of this nature? Is this the sole purpose of Islam? Does Quranic teaching demand only this? If not then why is your entire attention not drawn towards those important and necessary things for which the Prophets (a.s) of every age (era) became the target of oppression by the wicked? These small things, whose importance has been exaggerated and elevated too much does not have any significance in the establishment of our Deen. You should be concerned that people should adopt the Deen of God willingly and be ready to follow the Sunnah of Prophet (pbuh). If this is achieved then people would only adopt those things whose evidence is found in the Quran and Hadith and they would ignore them if no proof can be found in Quran and Hadith. We must stress on the fundamentals of this single reform.

From the main principle to the derived (principle) i.e. from root to the branch; if the chronological sequence (of doing work) is disregarded that is found in the method of Prophet (pbuh) and only the books of Hadith are followed then the books of Hadith will (definitely) be followed but not the method of Prophet (pbuh).

Before the Islamic era there were the same maladies and problems in Arabia that are found in the present times. Then were they addressed and tackled all together at the same time? Was the abyss of reform covered in one jump? No! The 'foundations' of reform were first rectified and repaired. Then the basic moral issues were taught and one by one and the different evils and weaknesses were cleansed along a fixed pattern for years together. If you want to follow Prophet (pbuh) then also understand the method of doing work of Prophet (pbuh) and then step forward.

I have noticed one more thing in our colleagues that sometimes there is a feeling of presenting work by exaggerating it. I want this feeling to end. Not only must exaggeration be avoided while describing ones work but it must not be considered satisfactory too. After working in the best possible way don't become content on its good aspects but try to become restless by observing its weaker aspects. For whatever work, that took place correctly, thank God for it and when there is something lacking then ask for Allah's Grace to remove it. I

also doubt and feel that maybe while dealing and working with people of other Jamaats, the spirit of argument, debate and a feeling of show off and pride is created. If that is not the case then that is very good and if my doubt is correct then try to save you from such troubles.

Your general approach and the style of speeches should make it clear to the other parties that we do not want any inter party strife. Our aim is to remove the root causes of the defects and problems of society and we address all mankind. We shall only point out the faults of those who have rejected the Truth. After that there will be no specific confrontation with any of them. In any case no party should be offered an opportunity to misunderstand that you have arisen as their enemy through the style of your work. We only have to oppose and confront the system of unbelief and ignorance and our hatred is proportionate and linked to the degree of one's attachment to unbelief and ignorance.

Some colleagues have asked, if they can participate in the gatherings and meetings, that are organized other clubs, forums and associations? Undoubtedly we get a chance to spread our thoughts through such means but I have observed that working in such a way is not beneficial. When our Dawat is presented along with others through a different platform then people might understand that this is also one of the many styles of speech, which has been used to please us. The people may feel that this platform is like a table spread with different intellectual delicacies, and this new style of speech is just another addition to this wonderful variety on offer. Even assuming that you present your message well amidst the noise and clamor of these general gatherings; then too your speech will be appreciated only by a few people.

Let me explain to you by way of analogy. The state and condition of our community is somewhat like a spoiled nobleman surrounded by sycophants trying to make him happy. No matter how seriously you present the wisdom of Islam and the realities of life by joining these sycophants to enable you to reach and get an opportunity to address and reform the nobleman; this (Muslim) community with such a loose and unfocussed temperament like that of the nobleman will only listen (to you) only with the same (degree of) attention as it listens to its other friends. For these reasons I suggest to the speakers of Jamaat that you must strengthen your individuality or in other words

strengthen your collective status and present your ideology to the people exclusively and not amidst platforms of other clubs and forums where you exercise little control and can make limited contribution on the overall message that is delivered.

However if it is possible to influence the people who are very popular speakers and who exercise power and affect society then it may prove a useful strategy to convey your thoughts and ideas through them. Your influence on different leaders and speakers should be so profound that your thoughts keep appearing in their speeches unwittingly. When they keep echoing our ideology verbally for some time then very soon they would have to change their attitude in practice too due to the voice of their conscience and the pressure of public opinion. If this scheme is implemented on a large scale then finally the result will be that the public will themselves get rid of those speakers, who have spoiled the temperament of the community and then the good and useful people will be able to take center-stage.

I am very happy to know that you are very eager to start Madrasas (religious schools) at different places to spread our ideology. In fact at some places practical steps have already been taken. But please be cautious in this matter, as running the Madrassa itself should not become our objective. We have to use education as a means to achieve our objective. Whenever you feel that your Madrassa is replacing your ideology or becoming an obstacle in the path of your ideology then demolish such a Madrassa and march ahead towards your target stampeding over its ruins. It is always very important to focus on your ideology.

You can learn from a nation that made factories churning out goods for their war needs worth crores of rupees. But later (when they were attacked by Germany) those very factories could prove detrimental to their ideology if they were in the hands of the enemy. That nation destroyed their own factories with their own hands (as per the scotched earth policy). In the Second World War Russia has destroyed a lot of its own industrial centers while France has destroyed its naval ships. I am apprising you of this because a lot of respected elders working in the field of education made this mistake i.e. they made running of Madrassas as an end instead of means. So please be very cautious in this matter.

Now coming to the question of local work and strengthening the organization. I wish to draw your attention to certain basic things.

First of all concentrate on increasing the spirit of financial sacrifice amongst the Jamaat members of your respective units. Until now the different feelings (in terms of the attachment and dedication towards Jamaat) are growing but quite disproportionately with the progress of the spirit of financial sacrifice still quite low and in its infancy. Keep in mind that the foundation of this spirit (of financial and monetary sacrifice) must be based on a sense of moral responsibility. Don't try to impose this through rules and regulation. Every person must think that if he is a Muslim then his wealth must also become Muslim. If the mind and body becomes Muslim and the wealth does not, then the purpose of Islam is defeated. Bring your wealth along with yourself in Islam and the method (to do so) is to help your weak brothers and spend it on strengthening the Baitul-maal. This is the objective of (Enter into Islam whole-heartedly). Then the measurement of the spirit of sacrifice is not based on the amount of wealth you spend in the way of Allah but on the difficult conditions that a person encounters when he spends that wealth. In this aspect often a single paisa carries more weight than thousands of rupees. God does not see how much was given but under which conditions was it given.

The second thing, which must be strictly followed, is the weekly Ijtema. At a lot of places the local system (of organizing weekly ijtemas) collapsed because the importance of this link that binds people and keeps their practical interest with the Jamaat alive was (totally) forgotten. I want you to deal with this matter strictly. The Jamaat members of all local units must strictly attend the weekly Ijtemas. The member who cannot attend (the ijtema) due to some reason must present some valid excuse before his Ameer. If someone presents a wrong excuse then finally the reality will (eventually) come out in the open and the member who does not attend four consecutive weekly ijtemas without a valid reason or remains frequently absent for a long time, it may be understood regarding him that he does not have the stamina to bear the restrictions of the system of Jamaat.

Apart from the weekly ijtema of the local unit wherever there are Jamaat members in the Zilla or nearby Zillas, then through mutual consultation ijtemas must be held every second or third month and its program should be made according to the guidelines I have given in the ijtema of Darbhanga regarding weekly ijtemas. These ijtemas are a must especially at those places where the Jamaat members are all-alone (working in their individual capacity) whether in the cities or villages. Please note that these ijtemas have to take place otherwise these scattered Jamaat members will not be able to survive.

Other than this don't be careless in keeping in touch with Markaz (Jamaat headquarters). This association can have different ways. For example one way could be to send me complete information through letters regarding all aspects of local conditions and the progress of work. But keep in mind that since I don't have a Secretariat I should not receive too many letters that demand a response. It is sufficient to send a report regarding the progress of work every 2 to 3 months i.e. (describing the following) Jamaat is in which condition, is there any slackness, is there any defect in the organizational working or is there any internal or external trouble or difficulty? In such conditions Markaz will always extend all possible help to improve the situation. If I find some suitable person to carry out the responsibility of General Secretary then he can even monitor the work by remaining away from Markaz. Till these conditions are created you must remain together and sometimes spend some days at Markaz. Later on when the Training center will be established then the Ameers of local Jamaats and other mature members should benefit a lot from it.

I like the Adult Education program, which the Jamaat of Kapurthala is coming up with and I want that this work should start everywhere. With this (program) people will first of all develop a habit to sacrifice their time systematically in the way of Allah and secondly your direct contact with the masses will keep on increasing. You will get a chance to speak to them directly. And then by spreading education we will create a very big field to spread our literature and message. Not only this but whoever benefits from your service free of cost; will be influenced by your character so much so that they will accept your word very easily. The importance of this thing can be assessed (by realizing) that the biggest obstacle in the spread of our movement is the ill-literacy of the people of our country. In other countries since education is common the situation is that when a book comes out of the press then just within a week it is in the hands of 5 million people. From this try to realize how literacy can spread the

thoughts so fast. Compared to this it takes a long time for our ideology to reach the people and even after years of efforts only a small section of the population is influenced by our thoughts. We must try to remove this obstacle wherever possible. I don't say that each and every person should take up this work. No! Only those colleagues should take the burden of this delicate work that possess the necessary capabilities for Adult Education. In this regard make use of the literature published by Jamia Millia Islamia New Delhi and if you find some errors in their publications then continue your good work by neglecting those errors. Please try to master the art of Adult Education through their literature, then gradually as you start working your capabilities will also keep on improving with experience and the pace of work will improve. May God help you to succeed in this noble mission.

With this speech the last session came to an end.

CONCLUSION

After the last session most of the people left by the first available transport and only those remained behind whom Ameer e Jamaat himself had requested to stay back for some consultation or who wanted some guidance regarding certain issues.

As far as the expenses of the ijtema are concerned here there were absolutely no wasteful expenses like decoration and display. In these times of inflation the expenses for accommodating 150 people and meals and breakfast 6 times was Rs 400. The entire expenses were borne by the Baitul-maal of Jamaat because it is against Jamaat policy to appeal for charity for its internal expenditure. However the Jamaat members (who attended the ijtema) merely through a sense of obligation and responsibility voluntarily contributed an amount for the Baitul-maal that was more than the expenses of the ijtema.

NOTE: In this book Maazrat ((excuses) reasons for non-participation) in the ijtema and the accounts of income and expenses of 1943 CE have been removed.

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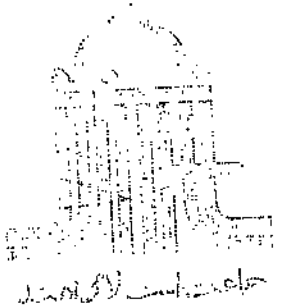
Volume 3



The All India Ijtema of Jamaat-e-Isla
Dated: 16 April 1946
Venue: Harwara, Allahabad (U.P.)

PROCEEDING
OF
JAMAAT-E-ISLAMI

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Dated: 16 April 1946
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Translated by
Arshad Shaikh

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بسم اللہ الرحمن الرحیم

Proceeding of the First All India Ijtema of Jamaat e Islami

It was announced through the daily "Kausar" Lahore that the first All India Ijtema of the members (members) of Jamaat e Islami would be organized in Darul Islam (Pathankot Punjab) on the 6th 7th 8th Jumadul-ula 1364 Hijri (i.e 19th 20th 21st April 1945) which all the members of Jamaat must attend, except those have a genuine excuse (Shara-ee Uzar)for their absence / inability to attend.

The well-wishers of Jamaat who are desirous to watch our work through close quarters are also welcome.

Thus most of members and well wishers arrived by the evening of 18th April and others reached on the morning of 19th April by buses or the morning train. The total number of delegates exceeded 800 in number.

Their accommodation was arranged in the local mosque, offices, other buildings, camps and residences. Temporary lighting and loudspeakers were arranged due to the large number of participants.

FIRST SESSION

As per schedule on the 6th Jumadul-ula 1364 Hijri i.e. 19th April 1945 on Thursday after Zohar prayer, the General Secretary requested the delegates to gather in the Darul Islam mosque so that the proceedings of the ijtema may commence. In a few minutes everyone was seated and all were quietly concentrating on Ameer e Jamaat (Maulana Syed Abul Ala Maududi), eager to listen to him, who was seated on the pulpit amidst the audience. There was pin drop silence amongst a thousand strong gathering. Ameer e Jamaat got up and after the Khutba e Masnoona the session began with his inaugural address.

INAUGURAL ADDRESS OF AMEER e JAMAAT

Dear friends! You might recollect that in the ijtema in which Jamaat was established, it was announced that an All India Ijtema would be organized each year. With the ongoing (World) War, we were unable to organize the same since the last four years. During this period however Zonal (level) ijtemas were organized and their reports were also published through which by and large Jamaat got the requisite impetus and guidance. But still an All India Ijtema was required which can never be replaced by Zonal ijtemas. So in the end I had to decide that no matter how hard the conditions might be and no matter what difficulties people coming from afar would have to face, this ijtema must definitely be organized now.

I am very grateful to all of you that you accepted my invitation and gathered here from every corner of India on a single call by bearing all the existing difficulties of travel. Thus by accepting my invitation, you have strengthened yourself and me too. If you had done otherwise, then both of us would have been weakened and the result would have been that our Movement which is an exposition of great will and determination would also have weakened and crumbled.

When you yourself appoint somebody as your Ameer (chief) for some great mission, then by obeying him you are actually strengthening your own self. The more ego and conceit you have within you, lesser will you be obedient. This in turn will weaken your Ameer and ultimately weaken your Jamaat. By contrast the more you love your mission whole-heartedly, the more you will apply yourself and suppress your ego and the more you follow and obey your Ameer for this mission and obey him, that much more will the Markaz be empowered and will increase your strength and that of the Jamaat. I am glad to see that we don't have any issues like cult of the personality and mental slavery in our Jamaat and actually every one of you does keep a watchful and critical eye on me. However please note that just as you keep a strict and critical eye on me, which in fact is your responsibility then I too shall keep the same watchful and critical eye on you all, which again is my duty to do so. If you show weakness in obedience, discipline and offering you services voluntarily, I will find myself helpless and feel that I am working with those rifles that do not fire even after pulling their triggers and it is apparent that no one can be naïve enough and decide to undertake big missions with such weapons. As opposed to this when I see

qualities of obedience and discipline in you and when I see that you can gather on a single cali and can move on a single command and you do the work assigned to you with full dedication then I am relieved and encouraged and start feeling that I am now receiving the power with which I can work more and more for this great mission.

Now I want to tell you some things in brief that must be addressed in the beginning.

1 No matter how big your ijtemas become numericaliy, remember that there should never be any uproar, noise and commotion in them. Although I have not noticed any such thing till date, I wanted to draw your attention to it. Our aim is to reform the world on ethical and moral grounds and rectify and improve this world. This aim demands that we prove ourselves to be the best and most pious group in the world in terms of our morals and character. Just as we have the right to criticize and find faults with the present state of decline in this world; similarly the world too has the right to see how we lead our public and private lives, how we behave, gather together and conduct our ijtemas? If there is discord, noise and clamour in our gatherings, if the places where we sit and stay demonstrate our ill-mannered behaviour, if the entire surroundings where we eat become filthy and if the atmosphere where we sit down for mutual consultation is filled with fun, laughter and in-fighting then everyone will run away from our reforms and us. They will feel that the affairs of this world shall certainly deteriorate with such people at the helm. Hence I expect you to observe such good discipline, punctuality, solemnity, dignity, cleanliness, good manners and character that it becomes a model before the world. Even though there are thousands of people in your gatherings, there should be no noise and clamour; filth and

dirt must not be spread; no controversies and fighting should be created and no crowding and commotion should become apparent. You should stand, sit, eat, gather and disperse like a disciplined organized group. Those of you who have studied Hadith may have noticed how solemn, dignified, cultured and disciplined the Prophet (pbuh) had made his Jamaat. This was very important for the spread of the Islamic Jamaat in Arabia.

On the one hand the condition of the Mushrikeen (polytheists) was that there was a big commotion even if their smallest contingent passed through an area and on the other hand the condition of Sahaaba (r.a) was that they would travel and make many journeys silently without any noise. Once during Jihad, influenced by the prevailing charged atmosphere, the Sahaaba (r.a) raised the slogans of "Allah-o-Akbar" to which Propbet (pbuh) replied that "the One you are calling is not deaf". The result of this extraordinary method of training was that during the conquest of Mecca when the Prophet (pbuh) set out with an army of 10,000 the Meccans did not know about it till the time the Prophet (pbuh) himself told the Sahaaba (r.a) to light their torches. We must also follow this method and our ijtemas must reflect such splendour and grandeur.

2 The second thing, which I want to see as the speciality of our ijtemas is the prominent display of honesty and integrity. I would like to see our ijtemas without any arrangements for the security of ones belongings. Everybody should be able to keep his money and belongings without any vigilance and security. One must be able to recover something he lost from the same place. If there is a shop or a stall then the goods must he sold without the owner's presence. The buyer must keep the correct cash honestly even if the seller is absent.

3 The third thing is regards the position of your Ameer. You might recollect that when your Jamaat was formed and you elected me as your Ameer, I had promised even without your demand that I shall announce in each ijtema that if you have found somebody more 'able' than me then I am ready to vacate (my position) and you may elect him as your Ameer. I could not fulfil my promise (earlier) as later on no all India ijtema could take place. I definitely want someone else to take up this position (so that) I can demonstrate how an Ameer should be obeyed. But my announcement must not be interpreted as if I am trying to withdraw and shirk away from my responsibility of doing this work. My only purpose is (to convey) that neither do I desire this position nor do I want to become a hurdle in the way of a capable person or in the progress and improvement of this Movement and Jamaat. I have said this before and I say so again that if no one comes forward to do this work then I will (accept the responsibility of leading the Jamaat) and although I am aware of my incapability and shortcomings, I do not approve of the approach that if none else is ready to work then why should I? Hence till as time I find a more capable person and till you too find another suitable person, I will continue to do this work. And no matter how many difficulties and hardships I have to bear I shall not let this standard slip out my hands.

Along with this I also wish to announce that since the past 3 years if anyone has any complaint against me; if I have been unjust or failed in fulfilling the rights of someone or if someone finds some fault in my work, it should be pointed out without any hesitation. I will not hinder in the complaint being addressed privately or in public. I will not hesitate in accepting any mistake or guilt

nor shall I falter in reforming myself against any legitimate complaint. However if the grievance is because of some misunderstanding, then I will clear it so that there is no bitterness between me and Jamaat cadre.

After this inaugural address Ameer e Jamaat instructed the General Secretary (Mian Tufail Muhammad) to present his report. He presented the Roodad (historical narrative) of Jamaat from its inception till today's ijtema, which is reproduced herewith.

HISTORICAL NARRATIVE OF JAMAAT e ISLAMI
(From the establishment of Jamaat till 16th April 1945)

Bismillah hir Rehma nir Rahim! Alhamdolillahi Rabbil Aalameen,

Was Salaato Wassalaam ala Rasoolihil Kareem!

Respected Ameer e Jamaat and dear friends!

You know that the objective and singular mission of our lives is the struggle for the establishment of 'Hukumat e Ilahiya' (the Rule of God) and to gain the pleasure of Allah in the Hereafter. This means that man becomes a slave of his Lord under all fields of his life, be it private, public, political, cultural or economic. In fact his entire life with all its aspects must be devoted to the obedience of Allah and at the same time he must try to convince others also to adopt this approach in their daily lives. That is because it is the demand of obedience and the only way to peace, safety and success in the Hereafter. In other words we have to come up with the same invitation, which was given by all the Prophets who came to this world from Adam (as) till the Prophet (pbuh). We have not adopted this method to introduce any innovation or start a new Movement but the meaning of accepting Allah as your 'Ilah' (La Ilaha Il lal Lah) and the Prophethood of Muhammad (pbuh) (Muhammad ur Rasoolal-lah) is to set out on this path by adopting it in practice in your daily lives. Accepting the 'Kalima e Tayyiba' (There is no God but Allah and Muhammad (pbuh) is the Messenger of Allah) and trying to run away from the struggle of 'Iqamat

e Deen' (Establlshment of Deen) are the antithesis of each other.

The correct way to spread this Dawat in practice is to convey it to our brothers, organize and admit those influenced by it into its fold and this correctness of spreading the message of Islam can only be the way which was adopted from the very beginning by the original torch bearers of this Dawat namely the Noble Prophets (a.s) under the Guidance of Allah. The Quran tells us that there is only one method for giving invitation to Islam and the same method has been adopted in every age without exception. That is why we have adopted this methodology and it our firm belief that all the other kinds of Dawat (invitation) and methods other than this "invitation" and this methodology are absolutely wrong and incorrect. We do not claim to be more sagacious and superior than others in our practical lives but it cannot be denied that we are determined to follow the Prophets (pbut) for our Dawat and its obligations, demands and methodology.

Our approach is to refer to the Quran and the Sunnah in all matters and circumstances to the best of our intellect and understanding. If we fall short in any of these things it could be because of human weakness, lack of knowledge and naivety but cannot be as a result of audacity, defiance, prejudice and reverence for somebody other than Allah and His Prophet. Hence whosoever, within or outside the Jamaat finds something questionable or objectionable in me or anyone of us; then it becomes obligatory that such is accurately conveyed to us without condemnation and attempts be made to remove those defects with brotherly affection and sympathy, instead of making it an issue to spread mischief. This is the meaning of the Hadith: "A Muslim is the mirror of another Muslim".

The natural requirement of our Dawat and our methodology is that there should not be even the slightest glimpse of show-off, exhibitionism or exaggeration in it as these things destroy good deeds just as milk is spoilt by fermentation. We pray to Allah to protect us from feelings of show-off and ostentation. Also as show-off, exhibitionism and exaggeration have become the norm for spreading and running any contemporary Movement; it is quite possible for our cadre to come under its intense influence. We are taking extreme precaution in this matter and are publishing the proceedings / narrative of our ijtemas only if it is very important and then limiting it to our members and sympathizers.

But it is true that if the members and sympathizers of Jamaat are not aware of the progress of the Jamaat on a periodic basis then there is a possibility that they may become slack, pessimistic and disheartened, especialiy when the Jamaat, members and everybody is in the preliminary stage (of development) while the system of Baatil (falsehood) stands imposed on the entire world with all its power and might. Unfortunately in this era of world-wide darkness our small and disorganized educated 'class' which should have discharged its responsibility of being the Ummat-e-Wast (justly balanced community), offering 'Shahadat-e-Haq' (giving evidence of the Truth) and responding positively to the invitation to the Truth is not only wasting its talents, wealth, hearts and minds under the influence of evil and mischief makers but is also responsible for taking the Muslims towards heresy, degradation, mischief and oppression.

If the members and sympathizers of Jamaat are not informed periodically about the progress of our Movement then they start feeling that probably nothing is going on in

the Jamaat and a general slackness and lethargy starts spreading in it. Hence during ijtemas it is necessary to apprize the members and sympathizers of Jamaat about the progress of work. This benefits the cadre and sympathizers staying away from Markaz; who now become aware of the activities of Jamaat and also get a chance to assess our work and we can benefit from their positive and useful suggestions. For this very reason I now present a brief report on the work of Jamaat from its inception till date, because after the formation of Jamaat, this is the first (all India) ijtema of its members.

ESTABLISHMENT OF JAMAAT

Jamaat e Islami was established on 3rd Shabaan 1360 Hijri ie 26th August 1941. The details about the same are present in Roodad Jamaat e Islami Volume 1. There were only 75 people at the time of formation of the Jamaat. Within 2 to 3 years the number increased to 700. Since the department of Tanzeem (organization) was yet to be established, the communication between Markaz and the members was not very strong and neither Ameer e Jamaat nor someone responsible had the means to find more details about the members and monitor them. Hence a lot of people joined the Jamaat (became members) who today might not even qualify to be our close sympathizers. The Department of Tanzeem could not be formed because the number of workers was quite small and Jamaat too was financially weak. The same situation continued for nearly 4 years. Finally last year on the 26th and 27th March 1944 when the ijtema of Punjab, Sindh, (North-West) Frontier, Kashmir and Balochistan took place here at Darul Islam, the need to establish the Department of Tanzeem was raised vigorously by the different units and the members.

Ameer e Jamaat also said that he had felt a need for this from the beginning. This proposal was finally accepted and it was decided that Department of Tanzeem be established and hence on 17th April 1944 this department was formed.

LOCAL UNITS and NUMBER OF MEMBERS

At the time of formation of the Department of Tanzeem there were 37 units in the entire country, of which 6 units were practically non-existent and which were discontinued later on. The total number of members from different parts of the country was 750 but there was no facility to list them formally. Also among these units and members a substantial number of people had entered the Jamaat casually and without commitment. They were under the impression that merely reading Jamaat literature and agreeing to the ideology of Jamaat intellectually would be sufficient and qualify them for membership while those who understood a little more had become inactive and regressed to a very preliminary stage, as there was no means to have regular contact with Markaz. The local units and the members were scrutinized after the formation of 'Department of Tanzeem'. Within one year the total number of members has now reduced to 450 and this process is still ongoing. Some local units had to be discontinued because of their inefficiency and failure to adhere to the minimum norm and performance. Alhamdolillah in spite of this the number of local units of Jamaat has increased from 37 to 53.

We reduced the number of members because our stated aim never was to merely gather crowds and instil fear in them nor was our purpose to get some seats in some council or corporation. Our aim is only to prepare

useful workers, who can demonstrate the ideal Muslim life and demonstrate to those who say that the Islamic way of life is not practical in today's world, that the Islamic way of life is in fact always practical; one only needs to have determination and faith.

Believe me! This number is more than enough for the workers that we wish to develop and train. We cannot have the desired level of coutact and close relations with the members with our current staff and resources. From Ameer e Jamaat to the ordinary worker, we want everyone to be of the same calibre and have only one obsession. Hence we have to be very careful in awarding membership and and then retaining them in Jamaat.

Of course, it is true that we do persevere and continue with those who have attached themselves to us till the last stage and try to remove their weaknesses and faults with full sympathy and brotherly affection, wisdom and prudence till the last possible limit. However when it becomes apparent that there is no hope for improvement and that they have fallen below the minimum requirement for membership then we are forced to remove them with the same hurt and pain with which a sensible person agrees to dismember his diseased organ, in order to save the rest of his body. In these conditions, our rule has been that we advise such people to separate themselves voluntarily (from Jamaat). Till date whoever has separated, has done so in this manner. Hence, almost everyone who left us realized his shortcoming or weakness and even after being removed from membership (rukniat of Jamaat) he joined the group of our closest sympathizers.

THE CONDITION OF LOCAL UNITS and MEMBERS

As it has been stated above the strength of the members is between 425 and 450 and the total number of units is 53. In these almost half of the members and units are quite strong and to some extent they can work independently too for months together. Still, they are far away from the desired norm and to use an analogy, they are still like small substations and will take a long time to become the main powerhouse. Every member and unit must therefore pay increased attention for becoming self sufficient and to be able to work independently.

DESIRED NORM AND METHOD TO JOIN THE JAMAAT

At this stage in the progress of our Movement we must concentrate on adding the cream of our society as our members and sympathizers. We are presently in search of those who are like Hazrat Khadijatul Kubra (r.a) and Hazrat Abu Bakr (r.a). Not from the materialistic or worldly point of view but in their religious and moral capacity and who would like to listen to and join our Jamaat whole heartedly as if they had already been in its search. So henceforth before allowing anyone to join the Jamaat we should try to assure ourselves about the following points as under.

1) They have correctly understood the difference between our Jamaat and its methodology and the other parties in India *

(* till that time India was not yet partitioned)

2) There is a perceptible improvement in them from the moral and religious point of view after being influenced

by us and this impression and influence is felt and noticeable in their practical lives.

3) They are active and not passive in their attitude and they are restless to work in the practical field for the objective of our Jamaat.

After ascertaining these things too, they are to be kept as an applicant member for months together and should be told that they need to work for a certain period of time by assuming that they have already become members of Jamaat.

Finally their membership is granted only after evaluating their performance (in their status as applicant members). This approach is taken (for granting membership) to avoid spoiling the discipline of the Jamaat lest we have some people joining Jamaat impulsively with a very temporary and transient impression and understanding about Jamaat.

This methodology should be adopted by all our local units and members.

THE WAY TO TAKE WORK FROM THE MEMBERS AND SYMPATHIZERS

At present all our work is being done voluntarily i.e. no one is commanded to do any work, but only kept under observation as to how much and what kind of work does someone do on the basis of his attachment and sense of responsihility after the reaffirmation of faith (Tajdeed-e-Iman). However, every possible effort is made towards indirectly highlighting (before the cadre of Jamaat) the obligations of (Iman) faith and responsibility of giving (Shahadat e Haqq) the Evidence of the Truth. This method has a number of benefits.

Firstly, through this method a missionary attitude (of inviting people towards the Truth) is developed instead of slave mentality, which is of primary importance for the upholder of every revolutionary Movement. If this attitude does not develop in such movements, then leave alone being successful it is not possible for it to survive for more than a few days.

Secondly, the speed of moral and religious change is continuously visible and Ameer e Jamaat has a correct estimate of the power and capability of the Jamaat all the time.

Thirdly, there is no need for a prolonged and extensive enquiry to classify the different members and find out their interest towards work. In fact, all their ups and downs are immediately apparent from time to time.

We do not judge our sympathizers through their verbal claims; but through their work and their sacrifices of wealth, time and indeed their whole lives. Obviously it is not possible for a person to relax who truly realizes the obligations of his existence as a Muslim and how huge a responsibility he has for conveying the Truth to the people as an heir to the Prophets (a.s). Thus, he proves his indifference and incompetence if he remains passive after this realization.

THE FIELD OF INFLUENCE OF JAMAAT

Our voice has reached practically every area of Punjab, most of Hyderabad and Madras (Chennai) and different areas of U.P and Bihar. After this are Bombay (Mumbai), Sindh and the North West Frontier Province. In the province of Bengal our literature has started spreading in Calcutta (Kolkatta) and its adjoining areas. In

Calcutta book circles have also started ordering our literature, which proves that there is a demand for it amongst the public. Our work is practically zero in Orissa, Central India, Assam and Baluchistan. Sometimes somebody orders a book or a magazine but on the whole these areas are completely barren as far as our Dawat (invitation) is concerned.

Language is the biggest barrier in Bengal, Sindh and South India as Urdu is not prevalent there and we have been unable to produce literature iu those languages.

THE PEOPLE COMING TOWARDS JAMAAT

The pious and serious-minded amongst the modern educated class is being attracted very fast to our Jamaat and our invitation. Whosoever has joined us from this educated group is proving to be very solid and useful. The people from Arabic madrassas (religious schools) are also now paying attention to us, but a substantial number of them are still stuck with some or the other kind of personality-worship and in spite of accepting everything (the message of Jamaat) as the Truth, in the end they get caught up with some Hazrat Sahab (revered personality). While doing organizational work I have observed that this Dawat appeals very easily to a modern educated person who is not yet confused by the system of falsehood even after being entangled and absorbed by it; but it is quite difficult for the Arabic knowing people (those who graduated from religious schools) to even understand this Dawat. In fact, some of our friends have even observed that when this Dawat was presented before the village farmers; they immediately understood its demands and expectations whereas even good intelligent people remained mired by controversy and argument. A big

reason for this is that our brothers who know Arabic have been accustomed to acquire Deen from certain special people instead of taking it from the Quran and Hadith. Secondly all their prejudice, bias, personal affiliation and veneration associated with a particular group has been made the actual requirement of religiousness and they have been made to think in a way that they cannot accept any other kind of religiousness outside their halqa (circle). As opposed to this the modern educated class, in spite of all its faults and westernized thinking, has a good quallty which is that it reflects on both; the meaning of words and and also on the person who said those words. And when such a person reverts, he does so with the conviction that whatever he was doing before was un-Islamic and now he has to demolish the old building (of ignorance) from its base and establish a new foundation.

THE OPINION OF NON-MUSLIMS ABOUT OUR DAWAT

So far, we could not manage to work systematically amongst the non -Muslim communities. However we can estimate from the literature that has reached them through our efforts that if we work along the correct lines, then InshaAllah the prejudice and hatred between the non-Muslims and Muslims that has been simmering since a long time in the pursuit of worldly and materialistic objectives will no longer pose to be an obstacle in our way. Currently the entire world is undoubtedly fed-up with the existing way of life and is anxiously seeking and struggling to find a solution to the different problems and riddles created by its own materialism. If we succeed in creating a group of people who are pious, genuine lovers of Truth and have the power and capability to run the world better than who run it now, then the world will have no option but to accept our guidance and leadership.

It is our personal experience that whenever this Dawat was presented in clear and lucid terms before people (be they born Muslims or unbiased and liberal non-Muslims) then everyone accepted it as the Truth inadvertently and just as the Quran has described the Truth and Guidance as 'Zikr' (remembrance); on all such occasions for all pious natured people our Dawat was actually a voice from their hearts and a familiar but forgotten reality. In fact amongst the non-Muslims we found some who said if only this Islam was presented in India and the Muslims would have followed it then the history of India would have been completely different. Then they also assured us that if you remain firm and committed in your Dawat and if you prove that you are lovers of the Truth and you do not have any selfish interest only towards your own community, then more and more non Muslims will join you, even more than the Muslims. But it will take time to break down the walls of this inter-community prejudice.

I would request the cadre who have influence and contacts with non Muslim circles that they should start some work slowly by giving their educated non Muslim brothers books like 'Purdah, Birth Control, Jabr and Qadr, Tankhiyaat, Economic problems and its solution, Towards understanding Islam'.

In this regard some of our intellectuals should pay attention to the history of India. It was actually a struggle between some Turkish Afghan and Hindu kings for acquiring worldly benefits and kingdoms. However it has been presented in a way as if it were a painful saga of battles between the Hindu and Muslim community or religious wars between Hinduism and Islam. The

depiction is such as if the Hindu king wanted to establish the Hindu religion and the Turkish and Afghan kings wanted to establish Islam. This history must now be written afresh and those losses which the Indian nation has had to bear for not being able to benefit from the true blessings of correct Islam should be explained.

THE INFLUENCE OF OUR DAWAT ON EXISTING POLITICAL PARTIES

Our Dawat affects both Muslims and non-Muslims and also the entire political climate of the country has been impacted to a certain extent. In the entire country there may now be only a few educated people who are not familiar with words and terms such as 'Hukumate ilahiya (Rule of God), Iqamate deen ki jaddojehad (Struggle to establish Deen of Islam), Islami nizame hayat (Islamic way of life), Islam ek mustaqil nizame zindagi hai (Islam is a complete way of life)". This Dawat is so popular amongst Muslims in that any Movement or Jamaat (within Muslims) can only progress, when at least verbally it acknowledges its objective to establish the Quranic way of life. And just five to six years back the situation was that nobody could escape being made fun of in political circles while mentionlng these terms. This is the sole reason why some political parties {even though it might only be a verbal affirmation} have openly declared to adopt this objective and goal and other parties too are now forced to declare their inclination towards it and try to assure Muslims that afterall their mission is also the same.

THE MORAL TRANSFORMATION OF THOSE INFLUENCED BY OUR DAWAT

The first influence on those who are affected by our Dawat is that their aimless and purpose-less life comes to an end and a purposeful and serious life begins. They start realizing how they ignored their real mission of life before (accepting) this Dawat and led their lives merely in the pursuit of materialistic activities and resources like animals whose only focus is eating and grazing. It hurts them (when they realize) that all their capacities, capabilities and resources that had been gifted to them for serving and glorifying the religion of Truth, were donated to the service of the self / ego and the supremacy of falsehood. Thus, their standard (to measure) piety and obedience to God changed completely. And some of them whose conscience did not stir even after committing a major crime, later on (after accepting our Dawat became so honest and pious that they) could not dare to steal even a small thing or acquire it through some unlawful means. Also the concept of Deen started encompassing their entire life instead of just following a few traditions. The pleasure of Allah and the Prophet (pbuh) became the sole criterion in every issue big or small even if entailed material loss. The thought of accountability in Aakhirah (Hereafter) is gaining ground in all aspects of life for our members.

Recently one of our friends whilst doing a job, also began preparing for his M.A. (post graduation) hoping to get promoted and aiming for a higher salary. While preparing for his M.A. he realized that he was aspiring for higher grades and salary for a job that was serving 'Taghoot' (faise Gods) which is not permissible and is against the tenets of faith. That noble soul gave up the

idea of appearing for the examination so that Satan does not overpower and deceive him. I have described this incident merely as an example, whereas by the Grace of Allah correct Islamic piety is indeed developing in our members and they have started respecting the limits imposed by Allah.

Other than this whenever our influence has spread, Alhamdolillah the separation of Deen (religion) and Duniya (worldly affairs) is gradually reducing and people have understood that running the affairs of this world according to the way of Allah and His Prophet (pbuh) is called 'Deen' and if one deliberately lags behind, in the struggle for establishing this Deen (then) all the outward appearance of reverence and religiousness is futile and carries no weight before Allah and His Prophet (pbuh).

THE OBSTACLES IN OUR PATH

We accept and do not deny that we lacked the pace and proficiency with which this work should have been done. The responsibility lies on the weakness and inexperience of our cadre and there are a lot of things on which we do not have absolute control. We seek forgiveness from Allah for our shortcomings and seek the Grace and courage to overcome them and we pray to Allah for granting control of what seems beyond our reach.

Our biggest difficulty and obstacle in this regard is the paucity of active workers and the right kind of cadre. The other movements can accomplish their work by (simply) hiring people but the temperament of this Dawat has been kept such by Allah that it crumbles wherever hired people enter it. Our members and most of the cadre are (still) in the preliminary stage (of development) in almost all

aspects. Although there are a lot of people in them who are accepting reform very quickly, it will still require a lot of time to develop the determination, courage, capability, moral firmness and 'Imani' (derived from ones faith) power for the expansion of our work. After all it is only human to take time to change. A person cannot be modified and transformed like brick and stone by hammering it and giving it the desired shape. Allah has given a period of time for a small sapling to grow and blossom and ultimately man is vulnerable to the laws of nature, desires of the self and other internal human weaknesses.

I do not hesitate in accepting that I don't have the slightest portion of knowledge, courage, capability, experience and understanding of affairs required for the great work entrusted to me. Jamaat has also not been able to establish a training school in Markaz up till now according to its stated program for the training of its workers and members. The main reason for that is the lack of accommodation. Almost 98% of our members are from the poor and middle class. Hence if they are to be engaged full time for Jamaat work then it is imperative (for Jamaat) to bear their expenses. The Baitul maal (treasury) of Jamaat is not in a position to do so.

Our second biggest obstacle is the difficulty imposed by the Second World War. We have been able to organize this (all India) Ijtema after nearly 4 years of our formation. You know that right now the sole and biggest means for spreading our Dawat and Tabligh (propagation) is the literature of Jamaat. Paper (for printing) also could not be arranged due to its scarcity for war reasons and approximately a year back our literature went out of print. Even now the paper that is procured is not sufficient

compared to the demand for our literature. Ever since the war started, not a single day has passed in which all our titles would be available at the same time. The demand for literature is such that if each book is published 10,000 at a time, then it may cope up to its demand only for a few months. There are a lot of books that could not be published even once although it is being ordered from every nook and corner of the country. The war has also stopped many other important projects, which would have been completed in normal conditions.

The third obstacle in our way is the lack of resources. The biggest source of income for Jamaat is the book depot and till date almost the entire work of Jamaat is going on with its income, the status of which you have just heard. The income through 'iyanat' (voluntary contributions) and 'zakat' is not so much. Almost all of our members are from the lower or middle class and so it is difficult for them to save anything for (contributing towards) the 'baitul maal' in this age of global inflation. Especially when they have to be careful about the lawfulness of their income, it is quite difficult even to manage a (decent) living. However it cannot be denied that in most of our members the (required) affection towards their creed and objective is not found that makes one eager to undertake any danger, face any difficulty and make personal financial sacrifices for the success of Deen.

Our fourth difficulty which also pains us is the behaviour of some Ulema (scholars). You will be surprised to know that we were not opposed openly by anyone except by certain scholars. Then this opposition was not on the basis of logic, proof (through Quran and Hadith) or some principled difference. Their argument was that although this ideology is absolutely correct and is

one of the obligations of Islam, still it is not practical (t implement it) now. The conditions and resources do no exist for the Movement to be useful and fruitful and in th existing conditions it is impossible to practice whateve you present (i.e. Islam). This is not the opinion of som village 'Mullah' (religious person) or some westernize 'babu' (officer or clerk) or some 'Khan Bahadur (nobleman) but it is the opinion of those great people wh are renowned throughout the world for their religiousness piety and spirituality. As for their devotees it is no les than Kufr (unbelief) to differ with these scholars , not only in religious matters but also in worldly and politica problems. Instead of creating the spirit of the love for the Truth amongst the masses, the disease of the cult of the personality has been created. Hence the first question that is posed to us is that (if) this is the Truth then why do this Hazrat Sahab, this Shah Sahab and this Maulana Sahab not join it? And in the same way different kinds of doubts and suspicions are created. Although a major benefit of this is that those who believe that Deen must only be obtained through these personalities automatically break away and (only) those people come towards us who love this creed and objective. But the mischief (fitna) created by this is no less important. We supplicate that Allah guide these gentlemen and they understand their position and realize how big a hurdle they are posing purposely or unknowingly in the way of the Truth.

The fifth biggest obstacle in our way is the lack of focus or absence of single mindedness in some of our cadre because they have not understood the difference between our Dawat and its methodology and the other Dawats and their methodologies that are running in the country. Hence even after joining Jamaat, they look

towards other caravans (movements) and are distressed when like other movements the entire building is not raised up here overnight. These gentlemen should increase their knowledge and practise to think and work calmly.

In this phase of our Movement we want to make it absolutely clear that:

Firstly by addressing both our newcomers and our existing cadre that please join us and continue with us only if you are completely satisfied with both our principles and methodology.

Secondly those who have understood both of these (our principles and our methodology) well and acquired its correct knowledge should then be prepared to take full interest in it and

Thirdly those whose interests and inclination is not dispersed and scattered but focussed and concentrated on this Dawat only should be prepared to sacrifice everything for this work.

Without going into any detailed argument I will state the difference of the nature of work of Jamaat e Islami and that of other Jamaats in a few words namely that all the other Jamaats instead of curing the Muslim community comprehensively, are busy in merely providing first-aid and only this work carries primary importance for them. Although some of them have the complete equipment for the full cure and also have the best clinics but are eager to show their accomplishments by only doing some superficial bandaging.

As opposed to this we want to comprehensively cure Muslims and the entire world on the same lines as its specialist has been curing its moral and 'ijtemaee' (related

to public life) diseases (namely the Prophet Muhammad (pbuh)). Other than Quran and Sunnah all the other cures are useless and can be adopted only by those who are unaware of the teachings of Prophet (pbuh) or who want to do only some limited and partial work.

THE INDIVIDUAL PROBLEMS OF OUR MEMBERS

After starting the practical struggle of Dawat e Islami (invitation to Islam) and Iqamat e Deen (establish the religion of God) we realized that from the beginning just as the religion of Truth has remained the same, similarly the nature of ignorance and Kufr (unbelief) has also remained unchanged. In spite of all tall claims of culture, civilization and tolerance by the present day society, Haqq (Truth) is not tolerable and bearable for 'Baatil' (falsehood) today just as it was so earlier. If you see that falsehood in spite of its superiority and supremacy is tolerating some apparent forms of the Truth, then (please) understand that it is only because 'Truth' has accepted to live like a lifeless body and under the control of falsehood. Thus we see that most of the places where our cadre have accepted this Dawat seriously and began implementing it beyond the four walls of the mosque in their own affairs and the different problems of life, then the same society, family and community which till yesterday considered them to be an integral part of themselves suddenly felt them to be like piercing needles in their wounds and sores and were eager to remove and throw them out by force. All this is only because our cadre have made their criterion of life to be the pleasure and displeasure of Allah and His Prophet (pbuh) instead of the pleasure and displeasure of society and the loss and gain in wealth.

Hence on this basis some parents have thrown out their beloved sons out of their homes and vowed not to see their faces (again). Some impious sons beat their aged fathers and threw them out of their homes, as they were becoming a hurdle in their life filled with mischief and disobedience. Some impious husbands left their innocent wives high and dry. When some parents (who were) devoted to falsehood found that their (pious) sons did not accept the service of falsehood then to force them on the path of falsehood their parents declared that the money they had spent on their education was a loan (that needs to be repaid back) and started demanding (money) from them and finally tried to force them into getting married and expel them out of their houses. Some of our well to do members were disgraced and humiliated by their own brothers to extreme limits and they planned to keep them away from inheriting (their legitimate) property. And some of our members were threatened with huge monetary losses and there were attempts to frighten them by saying that they were influencing the lives of their brothers and sons because of which they have started avoiding unlawful wealth and incomes.

These are some examples through which yon can estimate the religious status of the so-called Muslim community and what is the status of religion in their eyes.

But Brothers! Blessed is the servant of Allah who re-introduced Deen to the world in this age of global darkness and invited towards its (Deen's) establishment and explained this Deen before the world in such a clear and lucid manner that even those who ran away from it could not help but acknowledge that they received the blessing of Deen only through that person and blessed are you all and the people like you who listened, accepted and

became ready to implement it in a practical way (even) in these unfavourable conditions of extreme opposition. It is indeed fitting to be extremely proud with this work and the Grace granted by Allah. But the pride of a Momin (believer) is only expressed through thanksgiving and striving the utmost in the way of Allah. Please understand well that this is that stage in the path of invitation towards the Truth (Dawat e Haq) where every single paisa spent, every drop of blood spilt, and every night spent awake in its way can be reason to attain higher rankings than bigger deeds and sacrifices at a latter stage. You know that such a venerated and holy personality as Hazrat Umar (r.a) spent his entire life craving to trade his entire life's virtuous deeds for that one single night which Hazrat Abu Bakr Siddiq (r.a) spent at the Cave of Thaur with Prophet (pbuh). Yes listen once again! This phase of Dawat is the phase to gain proximity to Allah and obtain higher grades otherwise after the conquest of Mecca everyone presents the picture of يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (entering the religion of Allah in multitudes) Quran 110:2

THE PUBLICATION OF LITERATURE IN OTHER LANGUAGES

Till date we have used only Urdu language as a means to spread our message to others. This is the only reason why our Dawat is almost non-existent in those areas where Urdu is not spoken and understood. A major reason for this is that from the beginning till date the burden of entire work of 'Tehreek' (Movement) and Jamaat is on the Ameer e Jamaat in all respects. And it is obvious that a single person cannot do that entire work.

Now the spread of this Dawat in other languages is being arranged and this work has already begun in some of the languages, for example for the preparation of Arabic literature under the supervision and guidance of Maulana Masood Alam Sahab Nadwi, the foundation of an Arabic Institute by the name " Darul Arooba" in Jalandhar has been laid and in spite of his ill-health and other difficulties Maulana has permanently migrated (done Hijrat) from his native place (Bihar) to Darul Arooba and is offering all his time, attention and endeavours towards this work. It is regrettable that the climate of Darul Islam (located in Pathankot) did not suit him and a different place away from there had to be arranged. Please pray that Allah accepts this sacrifice and effort of Maulana and grants him complete good health. Amin! *

Besides other Dawat related literature of Darul Arooba a proposal to publish a high level Arabic magazine is under consideration.

Our beloved brother Azam Hashmi Sahab Muhajir Turkistani is preparing Turkish literature here in Darul Islam. The translation of 'Risalaye Deeniyat' and 'Khutbaat' has been completed till now.

The translation of literature in Malayalam, which is one of the major languages of Madras (Chennai) Province, has been handed over to Haji V. P. Muhammad Ali Sahab Malabari ** and he has till date translated 'Risalaye Deeniyat", 'Khutbaat' and one or two other books. The units of Jamaat of South India have together collected some funds for publishing it and are busy in printing these books. But they have not succeeded because of the present war difficulties.

In Tamil the units of Jamaat of South India have selected Maulvi Shaikh Abdullah Sahab (Dalitnaksham) to live in that area to gain expertise in the language of that area, during which the units of Jamaat will take care of the basic provisions of Shaikh Sahab. This work has begun. This step is worth complimenting and worth emulating and the selection (of Maulvi Shaikh Abduliah) is also most suitable. May Allah grant it success!

Gujarathi is the most spoken language of Bombay (Mumbai) Province and our local unit of Bombay (Mumbai) Jamaat has taken the responsibility of translating our literature in it. They have found an extremely dedicated Gujarathi litterateur Bhai Ismail Ikhlas Sahab for this work. These people have published a few volumes of 'Khutbaat' in Gujarathi and the translation of the rest of the Khutbaat and Siyasi Kashmakash is complete. Ikhlas Sahab has joined Jamaat. May Allah grant him steadfastness and grant him the Grace to serve Deen with complete dedication.

The work of translation in Hindi has been assigned to Allahabad unit of Jamaat, which will work on this with the cooperation of other local units of Uttar Pradesh. This work has not begun formally. But we hope that there will be some arrangements soon. Finding the appropriate translator is the major hurdle. 'Salaamati ka Raasta' has been translated but has not yet been published.

There has not yet been any formal arrangement to translate literature into Sindhi, however we have found some people who will be able to do this work after a little training. We have come to know that 'Risalaye Deeniyat' is being published in Sindhi for the last two to three years without our knowledge and without notifying us; however this translation is not satisfactory.

A member of Jamaat is doing some translation work in English little by iittle. Right now the translation of 'Quran ki chaar buniyaadi istlaahen' (Four basic terms of Quran) is being done. The big hurdle is finding a suitable translator for translating into English.

PUBLISHED LITERATURE

1) The book "Qur'an ki Char Bunyadi Istilahen: (Four Basic Terms of the Qur'an) is based on the articles by Ameer e Jamaat which were published by the magazine "Tarjumanul Quran" in which the meaning and significance of the 4 basic terminologies of Islam 'Ilah, Rabb, Ibadat and Din' have been explained. This book is of fundamental importance to understand the teachings of the Quran.

2) Islami Ibadat Par ek Tahqiqi Nazar (An Analytical Study of Worship in Islam): this is also based on an article by Ameer e Jamaat whose contents are apparent from its name.

3) Haqeeqat e Tawheed (The Reality of Tawheed): this is a new book by Janab Amin Ahsan Islahi Sahab, which is sequel to his "Haqeeqat e Shirk" series

4) Da'wat-e Islami aur us ke Mutalibat (The Islamic Movement and its Requirements): this is based on the following speeches and articles.
   (i) "Dawat e Islami aur uska Tariq-e-kaar" (The Invitation to Islam and its Methodology) This is a speech of Ameer e Jamaat which he will make in this gathering after this report (is presented)

   (ii) The speeches of Maulana Amin Ahsan Islahi Sahab which he made in the general gatherings at Sialkot and Allahbad. Both speeches have been combined (in the book).

   (iii) The message of the General Secretary (Qayyime Jamaat) which was published in "Kausar" (16 January 1945). In this book it has been expanded almost 3 times.

   (iv) The speech of Maulana Amin Ahsan Islahi Sahab which he made while addressing women in Allahbad.

THE APPOINTMENT OF ZONAL SECRETARIES

It is not only difficult but impossible for a single person to look after the organizational work of the entire country especially when it (the Jamaat) is in its initial stages and as of now there is not a single assistant and the Jamaat and its members are also in need of constant attention. Hence it is decided to appoint different secretaries for areas that are far away. For Bihar province Muhammed Hasnain Sayyad Sahab Jamayee has been appointed as Secretary and is working satisfactorily in the present conditions and (available) resources. For Uttar Pradesh it has been decided to appoint another Secretary, but a suitable person has not yet been selected. We will try to implement this decision during the course of this ijtema, Similarly for South India it has been decided to appoint another Secretary and there the members have unanimously elected Maulana Sayyad Sibgatullah Bakhtiari for this work. But all of them have drawn the attention of Markaz before handing over this work to him

formally that he should be given a chance to stay here so that he can understand his work, obligations and responsibilities well. He cannot come here till Shaban 1364 Hijri because of his present engagements and we also cannot make arrangements for his stay here due to lack of accommodation. Hence this matter will be kept pending for a few months.

The following are the responsibilities of the Zonal Secretary:

1. to maintain discipline in the members and units of his Zone and motivate them to keep the Movement active and also to keep encouraging the cadre.
2. to maintain continuous contact with his members and units, be aware of their activities and inform Markaz about the status of his Zone.
3. to periodically tour his Zone in order to keep the members active and wherever there is a breach of discipline in the Jamaat, to intervene in a timely manner and rectify the situation.

The following shall be the responsibilities of the units and the individual members (members) under the Zonal Secretary

1) Cooperate fully with the Secretary of his Zone and send monthly reports of activities to the Zonal Secretary so that he can send the report of the Zone to Markaz in a timely manner.

2) To inform Markaz about important issues which are related to Markaz or which call for the attention of Markaz.

3) Immediately inform the Zonal Secretary or Markaz whenever there is indiscipline or inefficiency so that it can be addressed immediately.

4) The (respective) units under their Zones and the members shall bear the expenses for the provisions of Zonal Secretary to the maximum possible extent and of course also his travel expenses.

The qualities to be kept in mind while electing the Zonal Secretary

1. He must be an active person.
2. He must be serious, sagacious, and reasonable and have good grasp and understanding of affairs.
3. He must have the capacity to discharge organizational duties.

I am thankful and happy to say that after the establishment and expansion of the Department of Tanzeem (organization), the work of Jamaat has come under control to a large extent. All the members admitted and the units after their formation are quite solid and their work is satisfactory. The monthly report is coming from everywhere except a few places. But still I feel the necessity to draw your attention towards articles 4,5,6,7 and 10 of the Constitution of Jamaat. The things mentioned in these articles are so important that the members must keep reading them from time to time and must evaluate their Iman (faith) and Amal (deeds) in its light so that we do not break the oath we took while joining the Jamaat and be guilty of embezzlement and rebellion against the leadership of Jamaat but also against Allah and His Prophet (pbuh).

It is also worth noticing that some local units consider their local Ameer to be no more than the president of some 'Anjuman' (social association). They must understand that they have elected the most capable person amongst themselves as Ameer and it is obligatory on them that they obey him in Maroof (good things) and consider it

to be a sin to disobey him. The speech that Ameer e Jamaat gave during the formation of Jamaat while accepting its great responsibility is very important to understand the mutual relations, rights and responsibilities between Ameer and members. The relevant portion of this speech is in Roodad Volume 1. After carefully studying it (please) establish your future relations on the foundations described in it.

ESTABLISHMENT OF THE SCHOOL OF DARUL ISLAM

Actually the reasons for the delay for establishing the School of Darul Islam should be explained by Maulana Amin Ahsan Sahab Islahi and Ghazi Abdul Jabbar Sahab as they were in charge of the same, but since Jamaat is responsible along with some other reasons for this delay; hence I am accountable for it instead of Islahi Sahab and Ghazi Sahab.

Obviously for establishing the school if not an entire solid building at least some big houses were needed and before classrooms and a hostel (is made), there should be (residential) quarters for teachers so that they can come and stay there and prepare their work. The buildings that we have now are not sufficient even for the existing local workers. The following obstacles exist if there is any further construction:

1) The first and biggest obstacle is not being able to find a suitable person who can take charge of our 'building' project. We need a person who understands civil construction well and sympathizes with Jamaat and us. He should be experienced, honest and a good manager. He should have the capacity and ability to actually complete this work so that we can rely on him blindly and

he can shoulder the responsibility of this work (entirely) on his own.

2) Other than this the second reason is the price rise of raw material and other construction material and their unavailability in spite of their increased price. We thought that immediately some work could be started by constructing some thatched roofed houses instead of a permanent solid building, but the present government even prohibited that.

3) The third obstacle in the way of establishing the school is the lack of finance. To begin with our resources are limited. Secondly as I have said earlier that the members and sympathizers through whom we want to complete our work are mostly from the lower and middle class for whom it is difficult to meet even their basic necessities in these times of inflation. Thirdly the attachment (required) towards the objective and mission of their life is still not created, which would have made them restless to offer any sacrifice.

We also consider it to be against our Maslak (school stand & Policy Strategy of thought /approach) to make a public appeal and a general advertisement for our (financial) needs leave alone the means and the methods which other people and institutions mostly employ to raise money. And the climax of this approach is that we even consider it to be incorrect to impose (the collection of) some fixed contribution on the members of Jamaat. We want to win the heart of the donor before taking his money so that whatever is spent out of his pocket is the result of the affection of his heart, attachment to religion and exclusive devotion to God as only such funding can do the job of the pure blood that is required to run through the veins of this school and only then can it be expected to

produce such devotees of Truth and pious people who are slaves of the one and only Ruler of the Universe.

Our method for this is that we present our requirement before our members and sympathizers. After this it depends on the love for Deen, open heartedness, wealth and resources of each person to submit everything he has in the way of Allah like Hazrat Abu Bakr (r.a) or sacrifice half of every big or small thing in the way of the Lord like Hazrat Umar (r.a) or (remain passive and) sit like a serpent over his wealth like Qaroon.

But I firmly believe that in spite of the lack of finance and resources if we find some suitable person and if we start this work as we have started other works relying and putting our trust on Allah, then InshaAllah this work will not stop due to the lack of finance.

I want to draw the attention of our friends and sympathizers regarding the availability of finance. At the moment the biggest source of our finance – as I have told earlier – is our Maktaba (book depot). Hence it is strictly required of everyone and the units of Jamaat who order books from here to clear off their dues as soon as possible. It is appropriate to clear off the previous dues (settle the accounts) each month before sending a (new purchase) order so that the other works of Jamaat are not affected (due to late payment).

ACCOUNTS OF MARKAZI BAITUL-MAAL (CENTRAL TREASURY)

As this is the first All India ijtema of Jamaat after its establishment, I present the income and expenses statement from 26th August 1941 CE to 16th April 1945 CE so that you come to know the financial position of Jamaat and also the progress in its financial resources.
On 3 Shabaan 1360 Hijri ie 26th August 1941 CE the capital and resources with which a beginning for the struggle to establish Deen was made are as follows:

	Rupees	Anna	Paisa
CASH	74	14	0
From the Maktaba of Tarjumanul Quran in the form of books	6000	0	0
From the Maktaba of Tarjumanul Quran in the form of Cash *	1722	1	6

* This amount was deposited by Sayyad Abul Ala Maududi; the present Ameer e Jamaat in the Baitul Maal of Jamaat for starting this work. Latter details are as follows:

DETAILS OF THE INCOME OF JAMAAT-e-ISLAMI
(From the 1st September 1941 CE to 16th April 1945 CE)

Source of Income	1st Sep 1941 till 31st Sep 1942	1st Jan 1945 till 1943	till 1944	BALANCE till 16th Apr1945	per head
Sale of Books	7413-15-9	8632-9-9	16799-0-9	9727-15-3	42573-9-6
Contribution of well wishers	5943-13-9	2845-3-6	8159-3-6	2583-11-0	19531-15-9
Zakat	616-10-3	1263-5-0	2320-0-0	977-10-0	5118-4-11
Loans	2141-0-0	0-0-0	2000-0-0	0-0-0	4141-0-0
Loan recovery	150-2-6	202-0-0	427-0-0	130-0-0	909-2-6
Miscellaneous	664-13-3	0-9-3	113-3-7	56-7-6	835-1-7
Deposit	0-0-0	10-8-0	0-0-0	0-0-0	10-8-0
TOTAL each year	1693-7-6	12894-3-6	29819-3-6	13475-11-9	73119-10-3
NET CASH at the time of formation of Jamaat					75-14-0
TOTAL RECOVERY from the establishment of Jamaat till 16th April 1945					73194-8-3

DETAILS OF THE EXPENSES OF JAMAAT e ISLAMI
(From the 1st September 1941 CE to 16th April 1945 CE)

Source of Expense per head	1st Sep 1941 till 31st Sep 1942	1st Jan 1945 till 1943	till 1944	BALANCE till 16th Apr1945	till
Wages to cadre	674-0-0	1054-13-0	3370-3-6	1500-14-0	6600-4-6
Printing	5365-15-3	730-9-9	7422-15-6	5070-1-0	28609-9-6
Stationery	98-4-6	39-15-0	179-1-9	137-12-0	455-1-3
Advertisement	25-8-0	0-0-0	0-0-0	0-0-0	25-8-0
Travel expenses	286-2-0	23-9-0	786-1-6	0-0-0	1302-12-6
Guest house	465-13-6	8-15-3	1254-15-0	579-3-9	2308-15-6
Press	3137-1-3	0-0-0	187-10-0	0-0-0	3324-11-3
Loans	259-2-6	340-0-0	973-12-0	350-0-0	1922-14-6
Loan repayment	1442-0-0	160-0-0	1206-10-9	2000-0-0	4809-10-9
Darul Arooba	20-0-0	0-0-0	0-0-0	326-0-0	346-0-0
Contribution	150-4-0	424-2-3	863-2-9	136-8-6	1574-1-6
Postal expenses	589-10-6	548-13-0	762-7-9	249-3-9	2150-3-0
Book Agency	1195-0-9	1364-15-0	7337-3-0	4572-13-0	12505-15-0
Miscellaneous	253-13-6	720-3-3	337-3-3	50-4-3	1361-8-3
Education scheme	0-0-0	17-0-0	16-8-0	4-13-0	38-5-0
Furniture	0-0-0	33-1-0	108-4-9	15-4-0	156-9-9
Kutubkhana	0-0-0	0-0-0	5-0-0	243-1-6	248-1-6
Turkish translation	0-0-0	0-0-0	80-0-0	50-0-0	130-0-0
Construction	0-0-0	0-0-0	0-0-0	442-8-6	442-8-6
TOTAL Balance	13963-11-0	5673-0-6	34947-9-6	13728-7-3	68312-12-3

TOTAL INCOME	(from 1st September 1941 to 16th April 1945)	73194 -8 -3
TOTAL EXPENDITURE	(from 1st September 1941 to 16th April 1945	68312-12-3
NET CASH AVAILABLE		4881-12-0

Other than this, books worth Rupees 25,000=00 are present in the Maktaba (book depot) of Jamaat. These are the figures through which it can be accurately estimated how much and with what speed are the people of this country influenced by us. We can also predict how much of our dry literature that is against the contemporary trends of society will be bought by people even in this age of materialism. Clearly our unenjoyable work will be supported only by those who are really attached and interested in it.

After the speech of the General Secretary, Ameer e Jamaat gave a very important speech titled "Dawat e Islami aur uska Tariqa-e-kaar" (The Invitation towards Islam and its Methodology")

INVITING TO ISLAM AND ITS METHODOLOGY

After praising and glorifying Allah Maulana Maududi said:

First of all I thank God for granting us success beyond our expectations in finally making an extremely dry Dawat (invitation) and an unpleasant methodology into something interesting and pleasurable. This was the most unpopular Dawat amongst the various others prevalent in this world and (furthermore) the methodology we adopted did not have anything (commonly) used by people to spread their ideology and attract people towards them.

There are no public meetings, gatherings, slogans, flags, demonstrations, hoardings, speeches and sermons but yet we observe and our hearts are filled with gratitude that people are drawn towards our Dawat regularly in large numbers and they come to take part in our unenjoyable ijtemas.

This ijtema was announced only once in the daily 'Kausar' and after that no propaganda or any kind of advertising was adopted: if I can paraphrase a (commonly used) term "for making this gathering a grand success". Still about a thousand people gathered here from different parts of the country. This attraction is after all the attraction for the Truth (Haqq) because we do not have anything in the least except the Truth.

PURPOSE OF THESE IJTEMAS

The aim of our ijtemas is not to make an exhibition of ourselves and attract people towards us by creating noise and commotion. Our only aim is that our members are introduced to each other and get an opportunity to come together. They do not remain strangers to each other, come close to each other, cooperate with each other through mutual consultation and think of ideas to move forward and solve their problems and difficulties. Apart from this the benefit of these ijtemas is that we periodically get a chance to evaluate our work and to understand and remove our weaknesses. Also the people who sympathize with us or are influenced by our thoughts or have some doubts about our work get a chance to understand our Dawat and see our work in person and their hearts give evidence that they must join us if we are on the side of Haqq (the Truth). A lot of misunderstanding is created which keeps on increasing only because of

being away (from us) and can be removed only by drawing closer and through personal contacts.

We thank God and also the people who attend our ijtemas by sacrificing their valuable time and money only to listen to us. We regard with great esteem their efforts to search for the Truth, where there is nothing of interest to them; they come only to find out about some servants of Allah who are working in the name of Allah; they want to see and confirm (and verify for themselves) to what extent is the work done by the members of Jamaat the work of Allah and (is it really exclusively) for (the sake of) Allah (as claimed by Jamaat). If this search for the Truth is with a honourable heart and an unbiased mind then Allah will not let their efforts and search go in vain. Definitely they will find the footprints to the Truth.

As there are a large number of people who want to know about our Dawat and its objective and how we want to achieve it? I shall therefore speak on these two points first.

WHAT IS OUR DAWAT ALL ABOUT?

The most common thing perceived about our Dawat is that we invite people to establish "Hukumat e Ilahiya" (the Rule of God). This term 'the Rule of God' itself causes misunderstanding and is sometimes (deliberately) made a means to create misunderstanding. People understand and are made to understand that "Hukumat e Ilahiya" only implies a political system and our objective is only to establish that special political system instead of what is prevalent today. Then as Muslims shall necessarily run this political system and are (now) taking part in the Movement for its establishment, so it automatically means or very cleverly the meaning is derived therefrom that we

only crave after and desire power. After this a religious sermon starts and we are told that we only desire this world: although a Muslim is concerned about both the world and the Hereafter: and then it is conveyed that power is not something that should be coveted but is a gift which is given by Allah for leading a religious life. Sometimes things are told innocently and sometimes knowingly so that if not us then at least a substantial section of the common masses are caught in suspicion and misunderstanding. If someone reads our literature with an open heart, he will realize that our objective is not merely to establish a political system but we want the entire human life -public and private- to undergo a complete revolution and establish Islam, for which Allah has sent His Prophets and there has always been a group of people under the guidance and leadership of Prophets by the name of 'Ummat e Muslima' (Muslim community) who invite others and struggle for it.

THREE 3 POINTS OF DAWAT E ISLAMI (INVITATION TO ISLAM)

If we describe our Dawat in brief and in straight and clear words then it is based on 3 points:

1) We generally invite all the servants of Allah and especially those who are already Muslims towards the obedience of Allah.
2) We invite any person who claims or declares to accept or profess Islam to clear his life of hypocrisy and conflict and as he is a Muslim or has become one then he should become a true Muslim and blend with the colour of Islam.
3) The present system of life is run by the devotees of falsehood and mischief makers and the affairs of this

world are in the hands of those who are rebellious to Allah. We invite them to change this so that guidance and leadership shouid be in the hands of the pious believers both ideologically and in practice.

Although these 3 points are quite clear on their own, however for a long time there has been a lot of of ignorance and misunderstanding about them. So there is a need to explain them not only to non-Muslims but unfortunately also to Muslims.

THE REAL MEANING OF OBEDIENCE TO GOD

The meaning of inviting towards obedience to God is not merely to accept God as God (in a very formal and ritualistic way) and after accepting His slavery offer no change in our moral, practical and public life, and continue to lead our lives as it was before believing in God and acknowledging that He should be obeyed. Similarly obedience to God also does not mean that God should be accepted more than mere Nature and accepted in reality as Creator, Sustainer and Rightful Deity but (inspite of this belief) God should be expelled from governing ones practical and day to day life. In the same way obedience to God also does not mean that life should be separated in two different compartments - the religious and the temporal and He should be obeyed only in the religious life that is concerned with ones creed, worship and what is (commonly) understood to be the (very) limited restrictions set by the Halaal (lawful) and the Haraam (unlawful). As regards worldly affairs concerned with culture, social system, politics, economics, science and technology, literature etc – in them man is completely free from the obedience of God and can invent whatever

system he desires or accept and follow the system made by others.

We consider the above interpretation of the obedience to God as absolutely wrong; we want to remove it and our struggle against this misunderstanding and meaning of obedience is more intense than our fight against the system of Kufr (unbelief) as because of this misinterpretation the concept of Deen has been completely spoilt.

According to us there was only one Dawat propounded by the Quran and by all the heavenly Books before and by the Prophet (pbuh) and by all the Prophets who came to different parts of the world before him (pbuh); which was that mankind acknowledge God in His complete manifestation as God, Lord, Rightful Deity, Ruler, Master, Owner, Guide, Law giving Sovereign, Muhasib (One who takes Accounts), Mujazi (Giver of Recompense) and submit ones complete life: individual or public, moral or religious, cultural, political, economic, theoretical or intellectual.

This is the demand made in the Quran as

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱدۡخُلُواْ فِي ٱلسِّلۡمِ كَآفَّةً

"O ye who believe! Enter into Islam whole-heartedly" Quran 2:208

which means that you do not exclude any part or aspect of your life from the obedience of God. Enter into the complete and unconditional slavery and obedience of Allah. Your conduct in all aspects of life should be such that you are completely restricted and constrained by his obedience and have no freedom in any way to disobey

falsehood and to establish it and take part in the struggle for its continued existence or to bring another system of falsehood in its place.

THE REALITY ABOUT CONTRADICTION

After hypocrisy the second thing, which we expect and want from born-Muslims, new-Muslims and anyone who claims to profess Islam is that they should not lead a life of contradiction. By contradiction we mean that a person does the opposite of what he claims verbally. Contradiction also happens when a person (does not stick to a principle and) behaves differently at different times. If some person claims that he has given his entire life in the obedience of God then he must not do a single thing deliberately that is against the obedience of God and if he does so due to some human weakness then he immediately turns to his Lord (in repentance) after accepting and acknowledeging his mistake. This too is an important demand of faith that one's entire life (with all its aspects) be coloured by 'Sibgatullah' (the colour of Allah). Leave alone a four and five coloured life; even a two-coloured life does not correspond with the claim of professing Iman (faith). We believe that it would be duplicity to claim and profess belief in God, the Hereafter, Divine revelation, Prophethood and Shariah and on the other hand covet this world and hasten towards those schools and colleges, attract peope towards them and run these institutions that keep a person away from God, makes one forget the Hereafter and teach one to be totally engrossed in materialism. On the one hand we claim to have faith in the Shariah (law) of God and on the other hand we become lawyers and judges of the courts of law relying on them to judge between the right and the wrong who have expelled

the Divine Shariah out of their premises and have been established on the foundations of man-made and non-Divine laws.

On the one hand we offer Salat in mosques and on the other hand after coming out of them we totally forget God and His Shariah in our family life, our (social and financial) transactions, in earning our livelihood, in our marriages, in the distribution of inheritance, in our political movements and all worldly affairs. Sometimes we follow the laws of our own self (ego), sometimes we follow the traditions of our community or the practices of our society or follow the laws of those rulers who have (totally) turned away from God. On the one hand we assure our Lord again and again that we are His slaves and we only worship Him and on the other hand we worship other deities with which our beneflts, interests, affection and luxuries are associated. These and a lot of other contradictions exist in the lives of Muslims, which no intelligent person can deny. We feel that this is the real rot and decay that is eating away the morality, character, Deen and faith of the Muslim Ummah (community) und the root of all the weaknesses in all the aspects of the lives of Muslims today is because of these conflicts and contradictions. For a long time Muslims have been reassured that if they give evidence of Tawheed and Risalat verbally and perform some religious acts like Salat (prayer) and Saum (fasting) then no matter how many non-religious and unIslamic ways they adopt, their Islam is still safe and so is their salvation. The limit of this allowance is that even offering Salat and Saum stopped being a pre-condition to be a Muslim and such thinking was commonly spread amongst Muslims that as long as

Allah and become independent of Him by ignoring His instructions and guidance or by following someone else who has become rebellious and disobedient. Such a path would then be devoid of the Guidance of God. This is the meaning of obedience that we propagate and invite all Muslims and non-Mulsims to accept.

THE TRUTH ABOUT HYPOCRISY

The second thing towards which we invite people who claim to follow Islam or accept Islam is that they should change their hypocritical attitude and cleanse their life of contradictions. By hypocritical attitude we mean that a person remains content with a system that is forcibly imposed on him that is totally opposed to the (Islamic) way of life, which he professes to practice. He does not try to replace that (current corrupt and ungodly) system with his (own) Deen (of Islam) but instead is worried about adapting himself to that seditious and rebellious system and tries to establish himself within it. Or, even if he tries to change that system his objective is not to establish the Religion of Truth in place of that rebellious system but only tries to replace one rebellious system with another.

According to us this method or line of action is absolute hypocrisy, as having faith in one system but being reconciled with another system are totally contradictory. The first demand of true faith is that we must yearn and desire to establish the way of life on which we have 'Iman' (faith). We must have a passionate desire for it to govern our lives and we must feel restless from the depth of our hearts on encountering every obstacle that prevents us from following that way of life. True faith cannot tolerate even a small hurdle (in following the Islamic way of life) leave alone handing over its entire

Deen to some other (un-Islamic) system. If at all some parts and portions of this Deen are put to practice then it is so because the contemporary or established system considers those portions of Deen to be harmless and pose no danger (to its authority) and has not interfered and left them alone as a concession. Other then these concessions all the affairs of life are running on the foundations of the existing system instead of those of Islam. Yet 'Iman' (i.e. the Muslim community) is not only happy and content but also takes up all intellectual pursuits after accepting the supremacy of the system of Kufr in principle.

This kind of Iman may be reliable from the point of view of Fiqh (jurisprudence) but from the point of view of Deen, there is no difference between it and hypocrisy and a lot of aayaat (verses) of the Quran give evidence that this is really 'Nifaq' (hypocrisy). We want people to affirm that they are submitting themselves into the obedience of one God according to the description I have given regarding the meaning and significance of obedience of God and that our lives must be cleansed of this hypocrisy. The demand of this meaning or interpretation of the obedience of the Truth is that we honestly desire that our entire lives be governed by the (Islamic) system and way of life with its (own) culture, ethics, social system, politics and the theoretical and practical system that Allah has given us through His Prophets (peace be on them). We should not be ready to tolerate the supremacy of any other system other than the system of Truth even in the smallest of affairs of our lives. Now you can understand how Iman' could never be compatible with tolerating the supremacy of the system of falsehood even if it is against its own demands. And how 'Iman' could never be content with the system of

falsehood and to establish it and take part in the struggle for its continued existence or to bring another system of falsehood in its place.

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one professes Iman and Islam there is no harm even if ones entire life is against it.

لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً

The Fire will not touch us save for a certain number of days -Quran

We see its result today that the name of Islam is easily linked to every kind of Kufr, transgression, disobedience, oppression and suppression, with the Muslims hardly realizing that the ways on which they are expending their time, efforts, wealth, energies, capabilities are against the faith which they claim to profess and the mission for which their individual and collective efforts are spent is in direct conflict with their confessed 'Iman'. Till this situation continues the entry of new Muslims in the fold of Islam will also not give any useful results. They will also blend themselves with the existing Muslims and become like them. Thus an obligatory item of our Dawat is that we want to cleanse everyone who professes Iman of these contradictions. Our demand on every Momin (believer) is that he should become Haneef (devoted exclusively to Allah), focused and a uni-coloured Momin and Muslim. He cuts himself from everything and if he cannot then (at least) continues to struggle for cutting off from everything that is against Iman and the Islamic way of life and understands well each and every demand of Iman and continues to try and fulfill them.

NEED FOR CHANGE OF LEADERSHIP

Now take the third point of our Dawat. The third point is a logical outcome of the two points, which I have just explained to you. When we submit ourselves to the obedience of God, and we are not hypocritical in our submission and compliance but truthful and honest and we try to be Muslims exclusively devoted to Allah after cleansing our lives of all contradictions, then obviously we must desire a revolution in this contemporary system that is running on the foundations of Kufr (unbelief) atheism, Shirk (polytheism), perversion, transgression and immorality. The thinkers who, plan and design it and the managers who implement it in practice all have turned away from God and are people who transgress His (imposed) boundaries. Till the reins of government are in their hands and till science and technology, arts, literature education and training, mass media, legislation, the executive, economics, trade and business, governance and international relations and all such things are under their supervision - for any person to lead his life as a Muslim in this world and make the obedience of God as his way of life is not only impossible in practice, but it is also not possible to leave our future generations in a state that (allows them) to follow Islam only in matters of faith and belief. Besides a person who is a real slave of Allah, has a very important responsibility besides other responsibilities in that he cleanses the administration of this world of all mischief and then runs it according to the will of God.

Obviously this mission cannot be accomplished till the reins of government come in the hands of pious people. (To assume that) The perverse, the transgressors, the rebels of God and the followers of Satan remain leaders and administrators of this world and there would (still) be no oppression, mischief, immorality and heresy in this world – this goes against logic and nature and today from experience and observation it is as clear as broad daylight that this is simply impossible. Hence being Muslims demands that we struggle to end the leadership

of the leaders of heresy of this world and end the supremacy of Kufr & Shirk and establish the Deen e Haq (religion of Truth) in its place.

HOW DOES LEADERSHIP CHANGE

But this change does not come about only by desiring it. The Divine Will of Allah still wants someone to run the administration of this world and obviously some (minimum) capabilities and qualities are required to run it without which no group in the world would be qualified to take the administration of this system in its hands. If there is no organized group of pious believers that is capable of running the administration of this world then the Divine Will of Allah grants it to non-believers and evil people. But if a group arises which has faith (Iman), is pious and is better than unbelievers in terms of quallties and capabilities, which are required to rnn the administration of this world, then the Divine Will of Allah is neither oppressive nor favouring the mischief makers that It still gives the administration of this world in the hands of perverse transgressors and unbelievers.

Also our Dawat does not end merely if the governance of this world comes into the hands of believers and virtuous people from the hands of perverse transgressors but our Dawat in a positive sense is that a group of pious people should be organized that are not only firm in their Iman (faith), are truthful, are immersed in professing Islam, are pious and clean in character and at the same time also possesses those qualities and capabilities that are required to manage the world in the best (possible) manner. Then not only are these qualities present in this group but this group proves itself superior to those

running the present administration in terms of their qualities and capabilities.

OPPOSITION AND ITS REASONS

This is our Dawat in brief. Now you wili be surprised if I tell you that those who opposed and condemned this Dawat were Muslims. Till date non-Muslims have neither raised their voice (against) it neither have they opposed it in practice. We cannot predict if such a situation would continue in the future but still it is a reality that is very painful and regrettable that the ones who frowned and thought this Dawat to be dangerous for them and were in the forefront to oppose it, were not non-Muslims but Muslims. Probably such was the situation in which the People of the Book were told وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ

"And be not first to disbelieve therein" Quran 2:41

We had the opportunity to speak to Hindus, Sikhs and even the British, but very rarely has anyone of them remarked after reading our literature and listening to our mission that " this is not the Truth" or that " we will oppose tooth and nail the thing that you are trying to establish". We have met a lot of non-Muslims who have spontaneously said " if only 'this' Islam had been presented in India and if the ones who came to Indla from outside had tried to establish it then the situation would not have been like this and the history of the country would have been different.

Some non-Muslims have even told us that if such a society is really present that runs on these principles diligently and there are people who live and die for its mission then we would have no hesitation to join it (that society).

But (surprisingly and) in sharp contrast the people who opposed us, spread misgivings about us and put all sorts of blame on us were Muslims. And even in it, the distinction for maximum opposition goes to the people from the religious class (Muslim Ulema). And the humorous part is that still no one had the courage to say that "what you invite us towards is (not the Truth but) falsehood". Maybe it is not possible to make a frontal attack on this Dawat. Hence with no other choice left, it is sometimes raided from behind, sometimes from the left or from the right. Sometimes it is said that 'it is the Truth but the one who is inviting (us) towards it is such and such'. Sometimes it is said that there is no doubt in it being the Truth but it is not practical in the present times. Sometimes it is said that this is definitely the Truth but people of the stature of the Sahaba (r.a) (the Noble Companions) are required to lead it and it is not possible for them appear (once again). Sometimes it is said that 'there is no doubt in it being correct and being the Truth, but how can Muslims make it their exclusive Dawat in their current political and economic position. If they do so then their (materiai) world would be endangered and destroyed and non-Muslims would take control over the entire political and economic scene and would not give them any space even to breathe.

Then if a servant of Allah comes out of this Muslim community who accepts our Dawat and genuinely tries to purge bis life of hypocrisy and contradiction and takes a firm decision to submit his entire life in the obedience of his Lord then the first people to oppose him are his own brethren, parents, relatives and acquaintances, people of his caste (biradari) and his own friends. Even pious and religious people whose foreheads have developed 'prayer'

marks and who are always busy in talking about Deen cannot tolerate that their son or brother or relative because their worldly benefits would be threatened by accepting this Dawat.

The fact that this Dawat was first opposed by Muslims and not by their materialistic class but by their religious class is an indication to a very big ailment, which has been breeding and growing for a long time but was hidden behind deceptive curtains. If we had presented this Dawat merely in an intellectual fashion and not said that 'Come let us try to implement this and try to estahlish this in practice' then you would have seen that instead of resistance and opposition there would only be voices of appreciation from all directions on these wonderful intellectual issues. Can there be any Muslim who can (dare) say that obedience should be for someone else and not Allah or that Muslims must remain in a state of hypocrisy and persist in those deeds that are against Iman (faith) or that the government should not be in the hands of Muslims but in the hands of unbelievers or that the Divine Law (Shariah) should not be implemented in this world but the laws of Kufr (unbelief) should. I can say with absolute conviction that had we presented only a single thing amongst all the things towards which we were inviting (people), in an intellectual manner ouly without inviting (them) to put it into practice, then no group or individual amongst the Muslims would have been inclined to speak against it.

But the only thing which provoked people into opposition was that we do not present these things in an intellectual manner only but we demand that "Come whatever you acknowledge to be the Truth, first implement that in practice in your own life and then try to

implement and establish it in your neighbouring environment. This is exactly the same situation, which existed before the advent of the Prophet (pbuh).

Those who have studied Arabic literature (that existed before the advent of Prophet (pbuh) in the days of Ignorance (Jahiliya) know that the Tawheed (Unity of God) towards which the Prophet (pbuh) would invite people and the moral rules and regulations that he (the Prophet (pbuh)) would present, was not something new. Poets and orators already presented these kinds of thoughts on Tawheed since unknown times and Arab intellectuals; orators and poets would frequently describe even the things about Islamic morality. But the difference was that first of all Prophet (pbuh) presented the Truth in the form of a complete and codified way of life after cleaning it of all contamination made by falsehood and secondly he (the Prophet (pbuh)) wanted to remove the contradictions in our faith and practice and build the entire way of life on the foundations of that Tawheed. Along with that our entire practical lives should be established on those principles and ethics, which we accept as our criterion for Truth. This was the reason that the things that were said from unknown times by orators, poets or intellectuals were not opposed but in fact appreciated. But when those very things were presented by the Prophet Muhammad (pbuh) then there was a storm of opposition from all sides. That is because people were not ready to destroy the system of life established on Shirk (joining partners in God's divinity) and establish it afresh on the foundations of Tawheed ending all the prejudices and traditions of their forefathers. They would have to forgo all privileges, rights, positions, respect and reverence, grandeur and economic interests in one stroke which for

centuries together since unknown times had become the foundation of life and in which the interests of certain classes and families were tied. Similarly people were also not ready for putting an end to the comforts and luxuries, benefits and liberties that were obtained due to the practice of immorality. They were reluctant to (thus) become bounded by the restrictions of good morals.

This situation was not unique to the Prophet (pbuh) but all the Prophets (as) before the Prophet (pbuh) were also opposed mostly for the same reason. Had the Prophets only talked about Tawheed, the Hereafter and good morals in an intellectual manner and as (a kind of) literature, then the society of that time would have not only tolerated them but would have praised and exalted them, just as they did so to different poets, philosophers and litterateurs. But the demand of each Prophet (as) along with these things was –

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ

"So fear Allah and obey me"

and

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ

"And follow not the bidding of those who are extravagant"

and

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ

"Follow (O men) the revelation given unto you from your Lord and follow not as friends or protectors other than Him"

And then the Prophets (as) did not stop at that but started a perpetual and vigorous Movement to achieve this objective and organized their disciples into contingents and began the struggle in practice to change the culture, civilization and ethics according to the (Islamic) objectives and ideology. This was what triggered people to start opposing (the Truth) (as these people) had vested interests (in the continuation of) system of Ignorance partially or completely. And we now see that this is exactly the same point, which has (triggered people to) start opposing us. Muslims have for a long time established the structure of their entire life on the various compromises that have been m de between them and the system of Ignorance. These compromises are not merely worldly but have even adopted a religious status. A lot of respected people with undisputed reverence are also caught in this compromise. Apart from association with the system of falsehood, some apparent modes of piety and worship have been understood to be sufficient so that a large number of people have become content to rely on this limited piety and worship for their salvation. There are a lot of prestigious religious people whose sagacity, spirituality and elevated status still exists in spite of their compromise with the system of falsehood. Condemning unbelief, ignorance, perversion and transgression, incorrect reverences and deviation (only) verbally (and not in practice) and describing the Sahaba (ra) with great eloquence in ones speeches and writings has become sufficient for fulfilling the obligation towards Islam and after that it is perfectly lawful for these gentlemen to put themselves, their children, relatives and followers in the service of the system of falsehood whose deluge of deviation and heresy and storms of perversion and transgression they keep condemning day and night.

In these conditions we do not stop at presenting the demands and requirements of the Deen-e-Haq (Religion of Truth) in an intellectual manner only but we invite (people) to end all the compromises that they have made with the system of falsehood and abide by following the Truth by completely focusing and blending (with the Truth). Then (we demand Muslims) to establish the Truth in place of this falsehood (we tell them that) you must be ready to sacrifice and offer your llves, wealth, time and hard work – on (the Deen) which you have brought faith..... This approach is obviously not a (insignificant) mistake or shortcoming that can be forgiven (by the proponents of evil and corruption). If it is acknowledged in a straight forward way that these are the real demands and requirements of Deen and this is real "Haneefiyat' (being focused and dedicated towards Deen) and the real fact is that a Momin's (believer's) relation with the system of falsehood is not based on compromise but should be (based) on opposition and confrontation; then it becomes obligatory to adopt one of the two positions – either to participate in this struggle (to establish Islam) by sacrificing ones likes and interests and it is obvious that this (sacrifice) is very difficult or it must be accepted that although this (Dawat that is being present by Jamaat) is the Truth but we cannot cooperate with it because of our weaknesses. But even this confession is difficult (to offer) because by doing this not only does the guarantee to salvation fall into danger but even those positions of reverence fall into danger which these gentlemen have acquired with regards to religiousness and spirituality. And this thing too cannot be tolerated quietly. Hence a big group has been forced to adopt this strategy that our Dawat should not be called false and incorrect openly and in an outright manner because there is no possibility of

calling it so. But it should also not be accepted as the Truth very clearly and unambigiously. And if at all its truthfulness has to be acknowledged then by leaving aside its principles some personality or personalities should be made the target of controversy and allegations so that some excuse can be created for not following the self-acknowledged Truth.

If ouly these gentlemen would reflect on (this deplorable behaviour of fabricating) the testimonies and proofs that they present to silence the people (of Truth). Tomorrow will they be able to silence Allah in the Hereafter?

OUR METHODOLOGY

Now I shall present in brief the methodology that we have adopted for our Dawat. Again it has been taken from the Quran and the way of the Prophets. Our first demand on those who accept our Dawat is "submit yourselves completely towards the obedience of God in your practical lives and prove your sincerity and single-mindedness through your deeds. Try to purge your lives of all those things that are the contradictory to your faith". This is the beginning of the process of the building of their character and morals and (the beginning of) their trials and tribulations. Those who had ambitiously acquired higher educational qualifications had to enter a world where persuing higher education and possibilities of economic benefits started diminishing, both for themselves and their children. Some people had to give up and sacrifice their riches, which was acquired by (illegally seizing) wealth under their custody or by grabbing property or such inheritance in which the rightful (heirs) were deprived of their rights. Then they did so ouly because (of their Iman

that) misappropriating the wealth of other people is against the will of the God whom they have accepted as their Master.

The means of llvelihood of some people was against the Shariah or linked to the system of falsehood. Not only did they put an end to all means of growth through their existing occupation but even disapproved of taking a single morsel that was obtained through their existing income. They tried to adopt the pure (lawful) means of livelihood although it was very meagro compared to the (earlier) means of (haram) livelihood. I have described how the immediate environment of a person turns hostile towards him after he adopts and puts into practice this path of the Truth. His own parents, brothers and sisters and his close friends test the strength of his Iman (faith) and sometimes the persons own immediate family where be was raised up with a lot of care and affection becomes a torture-house for him after the first effects of following this (Islamic) path become visible.

This is the divinely ordained preliminary training house which automatically prepares pious, sincere and a dependable cadre (for the Islamic Movement.) The people who fail in these initial trials and tribulations automatically get detached and part ways with Jamaat and we do not have to worry about how to remove them. And the people who succeed in them prove that they have that minimum sincerity, focus, patience and determination, love for the Truth and strength of character which is required to step (and move) forth in the way of God and successfully pass through the first phase of (this) examination. We can proceed with those who succeed in this first phase with comparatively greater satisfaction and greater assurance of reliability for other phases in the

future which cail for encountering greater trials and tribulations. These trials will then (analogically speaking) produce another furnace that will separate and discard the counterfeit coins and shall keep only those made of pure metal. As far as my knowledge goes I can say with certainty that the same method has been adopted historically (by our pious ancestors) to filter out the useful samples of human material and make them more useful and productive. The piety that is produced through these furnaces may not pass the scales of 'Fiqh' (jurisprudence) or might prove weak if measured against the scales defined by 'Khanqaahs' (religious monastaries and seminaries). However this is the only piety brought about by this way which has the power to carry the heavy burden of managing the world and bear the load of those great trusts. The weight of even a small portion of that is beyond the tolerance of the piety (created) by 'Khanqaahs'.

Along with this the second thing which we make compulsory for our members is that they should try to spread the light of the Truth to their immediate environment and invite relatives, friends, neighbours or business associates towards it. From here begins the series of trials and tribulations. Firstly the preacher's life itself is reformed and rectified as he tries to propagate the Truth. This is because soon after he begins this work (analogically) a lot of microscopes and search-lights are directed towards him. Even if a small thing is present in the preacher's life that goes against 'Iman' and contrary to his Dawat then people highlight it and inform our member about it and force him to cleanse his llfe of that weakness and blemish. He will not get irritated by this criticism if he has brought about true faith in this Dawat. He will not try

to hide his faults and weaknesses by giving false excuses but will benefit by the services of his critics who although have the intention to oppose (him) and dispute (his cause) still work hard (unknowingly) towards his improvement (and that too) without any compensation. Obviously a utensil is bound to become sparkling and spotless no matter how dirty it might have been (earlier) if it is cleaned by scores of people and continues to be cleaned everyday.

Then through this propagation (of the Truth done by Jamaat members) a lot of qualities are inculcated in our cadre, which can be utilized in some other form in the future in a different field. When the preacher has to pass through such different heart wrenching conditions – sometimes he is made fun of, sometimes he is taunted and shouted at, sometimes he is welcomed by bad words and other uncivilized things, sometimes he is showered with accusations, sometimes new schemes are devised to trap him (drag his name) into (some kind of) mischief, sometimes he is driven away from his home, deprived of inheritance, friendship and relations broken, and it becomes difficult for him even to breathe in this environment. Then in these conditions the cadre who do not loose courage, nor turn away from the Truth, nor bow down before the followers of falsehood, nor loose their balance and avoid getting aggravated but in fact remain steady on ones path through wisdom, understanding, steadfastness, truthfulness, abstinence and share the grief and act as well-wishers like true followers of Truth and keep on trying continuously to improve their environment will definitely give rise to those superior qualities and characterstics and the progress of such cadre (to higher grades of piety and steadfastness) is certain and these

superior qualities will be acutely required in the future in the other phases of our struggle.

Regarding this preaching and propagation we have tried to teach our cadre the same thing that has been described by the Quran that is invite people to the way of Allah with wisdom and beautiful preaching.

Keeping in mind gradation and natural sequence one shonld first put forth before people the initial basic and fundamental principles (of Islam) and then slowly (demonstrate) its demands and requirements. Do not try to feed someone more than he can digest. Do not give priority to the secondary (in importance) and derived (principles) over the fundamentals. And never supercede the the partial (in importance and priority) over the complete (basic and fundamental principles). Do not waste your time in (removing) the apparent evils and trimming the branches without first removing the fundamental evils. Do not behave with the people steeped in ignorance and heresy with hatred and abhorrence but rather become concerned and anxious about curing them with sincerity and compassion like a doctor. Learn to reply to abusive and offensive words and stones (thrown at you) with prayers and goodwill. Bear oppression and pain with patience and forbearance. Forgive abusive and shameful words (said about you). Behave like people who are virtuous and magnanimous. Instead of running after those who are dejected with the Truth, pay attention to those who have some hunger and inclination towards the Truth, no matter how unsuitable they might appear from a religious point of view.

In this entire struggle avoid showing off and ostentation. Do not try in the least to recount your accomplishments and describe them with vanity and pride

and attract the attention of people towards yourself. Rather do whatever you can with this intention, faith and satisfaction that all these deeds are (exclusively)for (gaining the pleasure of) Allah and Allah is nevertheless aware of their services and will recognize them even if they go unrecognized or even worthy of punishmnent in this world. This methodology requires extraordinary patience, courtesy and continuous hard work. Even after working hard for a long time excellent results do not appear (using this methodology) which (otherwise) would have appeared if we have used the method of showing off and pretensiousness that would have amused the onlookers. Thus by working selflessly the cadre themselves develop deep insight, seriousness, determination and ability to understand affairs, which will be required in those phases that require greater patience hard work and wisdom. But on the other hand even though the Jamaat moves slowly it keeps on gathering strength with every step. Ouly through this method of propagation can Jamaat attract and assimilate the cream of society. Instead of gathering a fickle and volatile crowd the pious element of society is attracted towards Jamaat and Jamaat gains strength with the entry of such serious cadre each of whom is more valuable than a crowd of a thousand useless and ineffective people.

One of the most important and a major part of our methodology is the voluntary proscription on taking legal and judicial protection of the system of falsehood (please note that this policy existed in undivided India wherein we have a anti-religious government) and have declared openly to people that we do not want to take the belp of that system of falsehood which we consider as evil to protect our human rigbts, our lives and wealth, our respect

esteem and honour. But we have not made this obligatory on all the members, but have given them the freedom after placing before them a very high norm or standard to either reach the towering heights of this norm or to accept defeat at the hands of the expediencies of prevailing conditions and keep falling to lower and lower depths. However we have declared a limit to this nadir beyond which we will not keep such a person in our Jamaat. Such a person has no place in our Jamaat who files false cases in the court of law or gives false evidence in courts and drags people to court without any justified excuse but merely to gain some monetary benefit and for satisfying his own selfishness, or takes up a false position in court merely for the sake of friendship or some personal relationship.

Apparently people do not fully understand the wisdom of this methodology that we have adopted as regards the law and judiciary. They therefore pose different questions to us. But actually this policy has a lot of benefits. The biggest benefit is that we can prove that we are a principled Jamaat. Further more avoiding approaching the judiciary is not something easy and casual. It is full of bitter and hard trials and tribulations. When we say that no one has the right to frame laws in human life other than God and when we claim that sovereignty is the exclusive right of God and no one has the right to govern the land without God's obedience and adhering to those laws and when it is our creed that whoever decides about human affairs without any sanction of divine law is an unbeliever transgressor and oppressor. Then in keeping with our creed it automatically follows that you do not base your rights on some non-Divine laws and do not leave the Truth and the falsehood to be decided by the government

of a ruler that you yourselves recognize as part of the system of falsehood.

If we fulfill the demands of our creed by incurring losses and facing extreme dangers then it would be such a clear proof of our truthfulness, strength of character and the coherence of our faith and practice that no further proof would then be required (to prove our commitment towards our creed). But if we go against our creed by craving after monetary or material benefits or avoiding the danger of some loss or the injury caused by the forces of oppression then it would be the most clear proof of our weakness and the timidity of our character (would stand exposed) after which no other proof (of our indifference towards our creed) would be required.

The second benefit of it (avoiding judiciary) is that it will become a benchmark to gauge the strength and reliabillty of our members with which we will come to know which of us are solid & strong and who can be expected to remain steadfast in both trial and tribulation.

The third and splendid benefit is that after our members adopt this school of thought they will be forced to establish their relations with society on the basis of morality instead of legality. They will have to raise their moral standard to such a level and make themselves so truthful, religious, trustworthy, and pious by becoming an embodiment of virtue that people will themselves be forced to respect their rights esteem, life and belongings. They will be no other security for them except this moral security. In the condition of being deprived of both legal and moral security their status in this world will be like a sheep living amongst the wolves in the jungle.

Its third benefit and it is no less important is that we can completely expose the moral condition of society and present it to the world by putting ourselves, our interests and our rights in great risk. When these people will come to know that we will not seek help from police and judiciary for the protection of our rights then they will attack and abuse us openly. It will then be the most open proof of how precarious is the situation of our country and how hollow is the moral condition of our society. There are many people who are noble and virtuous only because the law has forced them to remain so and there are so many people who can incline towards dishonesty and fraud provided that they are assured that there is no one to catch them for it in this world. There are many who wear false cloaks of religion and of noble character and falsely claim to be the custodians of humanity. Although if they get chance and find no (legal) impediment to their actions then they exhibit the worst character, irreligiousness and brutality. We will expose this hidden moral decadence that is destroying our collective moral character so that the collective conscience of our country is awakened and our countrymen realize exactly how much the disease has spread which they have been ignoring so far.

Brothers! I have presented before you our Dawat and our methodology in brief. Please probe and examine it and feel free to criticize it. But please study towards what are we calling you and the style we have adopted in calling you? To what extent are they according to the teachings of Allah and his Prophet (pbuh), to what extent is there a cure for present individual and collective diseases and to what extent can it be expected that we attain our ultimate objective of raising and glorifying the Word of Allah and defeating Word of falsehood. Now I shall say a few words

about the doubts and objections which some friends and sympathizers conveyed to me during this ijtema.

USING THE SCHOLARS AND LEARNED ONES AS PRETEXT

An objection that I have heard earlier too and which has also come to me today in writing is that how come such great scholars and leaders of religion (of whom some names have also been mentioned) were so much unaware about Deen that they did not understand the demands of Deen that you mention and did not pay any attention towards fulfilling them. In fact even after you described them they did not accept it neither did they cooperate with you. Is this proof that they are all ignorant about Deen or is this proof that you yourself are presenting something by the name of Deen which is not among the demands of Deen?

On this question I have a very concise answer and that is I have always tried to understand Deen through Quran and Sunnah (directly) instead of understanding it through our contemporaries and from those who passed away. Hence in order to find out what the Deen of Allah demands of me or every believer, I do not try to find out what this or that revered person says or does.

Rather I only try and see what the Quran commands and what the Prophet of Allah (pbuh) did. I also want to draw your attention towards this method of acquiring knowledge. Kindly check towards what I am inviting you to and also evaluate if the methodology I have presented before you is the same as the Dawat of Quran and the methodology of the Prophet (pbuh) or not. If this thing is proved by Quran and Sunnah and if Quran and Sunnah is the means of guidance for you then listen to me and join

me and if there is anything in this Dawat and its methodology that is not from the Quran and Sunnah then declare it (to be false) openly without hesitation. The moment my cadre and I will come to know that we have deviated even slightly away from the Quran and Sunnah then InshaAllah you will find that we will not delay in reverting towards the Truth without a moment's delay. But if you want to place the decision of Truth and falsehood on (the personal opinion of) people instead of the Quran and Sunnah then you have the full liberty to hand over yourselves and your future in the hands of people and also be prepared to tell God (in the Hereafter) that we had given up our Deen in the hands of these people instead of your Book and your Prophet (pbuh). If these replies can save you at God's abode then you should be content to continue working like that.

THE TAUNT OF ASCETICISM

One more objection which was raised in writing by a sincere sympathizer is that "your Jamaat is only a Jamaat of some ascetics who have renounced and become oblivious of this world and have no interest in contemporary politics. Although the prevailing conditions of Muslims demand that they should resolve their problems without wasting a single moment, as the future of the entire Muslim community depends on it. Then not only Muslims but even non-Muslims definitely worry about the polltical future of our country as ultimately their success (or failure) depends entirely on how the political situation of the country shapes up and crystallizes. Hence whoever has any interest and affinity with the (resolution of the) practical problems of this country will not be attracted to our Jamaat. However you will definitely get

some religious minded people who like seclusion and prefer to remain aloof from the public domain."

This objection is actually the result of the narrow mindedness with which our present political class are looking at and trying to understand the affairs of the world. These people view changes in a political way and search for political solutions to their problems. However their vision does not reach the foundations on which the political structure is based. Who created your present political problems in which you are mired? The moral, religious, ideological and cultural foundations on which the society of this country was established proved to be so weak that another nation (although misguided and wrong) merely because of its (comparatively superior) moral qualities, the power of its culture and civilization and it's practical capabilities proved to be so superior to you that it occupied your country and turned you into slaves even though they came to you from a land thousands of miles away. Then you swooped so low because of years of ignorance and weakness that in the period of slavery your neighbouring nations became more powerful than you and a question arose as to whom to protect yourself from, from insiders or outsiders?

This is the summary of your present political problems. Muslims and other communities want to solve these problems by some superficial changes in the political system of this country. I consider this kind of politics and political methodology to be absolutely futile and do not expect to obtain anything by wasting my time in it. Then not only in India but in the entire world the summary of the politics that exists according to me is that man has unnecessarily tried to acquire the position and status for which he was not ordained and insisted in

adopting the position by basing his morals, culture, civilization, economics and politics on being independent of God. That freedom and liberty from the subservience of God has resulted in a terrible storm of disorder, transgression and perversiou. Whatever attempts are being made to remove this result by superficial changes in the affairs of this world is called politics today.

And according to me and in reality according to Islam this politics is absolute nonsense and quite useless. The realities of Islam that I have understood, on that basis, according to me the solution of the politics of Indian Muslims, other Indian citizens and both Muslims and non-Muslims of the entire world is that everyone should adopt the obedience of Allah, accept His laws as ones way of life and the reins of the administration of the world shonld be in the hands of the pious servants of Allah instead of the mischief makers and transgressors. If this politics does not appeal to you and you want to solve your problems through other political means then your path is different from mine. Go and try to solve your problems with whatever methods you want to. But the success of the community, country and the whole world which my cadre and I see with complete faith and confidence; we will continue to exert our entire efforts only on it. If the people of the world pay heed to what we say it is good for them and if they don't pay heed then we will not suffer any loss but they will only hurt themselves.

As regards the misconception that we are a group of ascetics and seclusion seekers, if this is not a deliberate misinterpretation of the reality but really a misconception then we want to clear it up. We want to prepare a group which is better in piety and struggle (to estahlish Deen) than the so called ascetics and God fearing people. On the

other hand this group also has better capabilities and qualities to run the affairs of this world than the common worldly people. According to us one big reason for all the problems of this word is that virtuous people are not aware of the real meaning of virtue. They remain in seclusion and think that abstinence means that one should remain aloof from the affairs of the world. This results in the entire affairs of the world to come in the hands of evil people who speak about virtue only to fool and deceive others. The solution for this problem is that a Jamaat of virtuous people be organized which is also God-fearing sincere and religious. They have the desired moral qualities and also understand the affairs of this world better than worldiy people and even excel them at it in terms of their expertise and capahility. According to us there can be no bigger political work than this; neither can there be a more successful political movement than this that a virtuous group be well organized. People without principles and character have only that much respite to run this world till such a group is not prepared and readied. And when such a group is a ready then believe me not only in this world but possibly the reins of the world's entire politics, economics, science and technology, literature and judiciary will come in the hands of this group and the mischief makers and transgressors will not be able to resist them. I cannot say how this revolution can take place but as much faith I have about the sun rising tomorrow, the same faith do I have that this revolution will definitely take place. The only precondition is that we should be successful in organizing that group of virtuous people.

ADDRESS TO THE CADRE OF JAMAAT

Now I seek your permissiou to depart from the general address and say something for a short while especially to our cadre.

Respected Friends!

First of all while addressing you I feel that it is necessary to repeat the same thing which I always repeat on the occasion of every Ijtema. Please realize the great responsibility which you have undertaken with complete awareness and consciousness and try to strengthen the trust and pledge with your Lord. This not only requires you to follow the divine laws but demands that there should be complete unanimity (no conflict) in your creed, words and deeds. There must not be any part of your life in which your beliefs and your deeds are different from the Islam which you have brought faith on. In fact along with your congruence of faith and practice the most extreme demand of that very trust is that the Islam on which you have brought faith and which you consider to be the Deen of your Lord and which you consider to be the Truth for all humanity and consider it to be the sole means for attaining salvation, must be made to supersede all other religions, schools of thought and systems. Islam has to be empowered to save humanity from the destruction of false religions and enrich the world with the blessings and goodness of Deen-e-Haq (religion of Truth). There must be at least a minimum uneasiness and restlessness within you (when you see that the Deen of Islam is presently subservient to other systems) which the disciples of the false religions (and various isms) are

showing for the support and supremacy of their false and corrupt religions.

You have the example of those who faced grave dangers, suffered huge losses, destruction of life and property, the destruction of their countries and readily sacrificed their children, relatives and beloved ones merely to establish the way of life which they deemed to be correct and the way of life in which they saw a guarantee of success in their lives, not only in their own country but in the entire world. Just compare their patience, sacrifices, hard work and courage on encountering difficulties and the love for their mission with your own deeds and ponder on how you compare with them in this matter. You can supercede and outclass them only when you prove to be better than them in those matters. Otherwise your monetary sacrifice, the sacrifice of your time, the hard work you have put up and by looking at the condition of your love towards your mission and the various sacrifices for it that you have made thus far (it can be concluded that all these are so meagre and less that it) does not give you the right to even to aspire for the leadership of this great Deen.

The second thing towards which I feel to draw your attention again and again is that you should understand the importance of the principles and fundamental issues of Deen and try to avoid the superfluous things which you otherwise scrupulously observe and which has infected your entire religious environment. I can see in spite of my best efforts and those of some of my knowledgable and wise colleagues that there is still some attachment to the secondary and supplementary issues (of religion) in our Jamaat. In fact there is extra zeal over them for which there have been sectarian and inter-group conflicts.

Sometimes this state increases so much against that instead of discarding this approach after being advised and counselled by us some of our cadre on the contrary try to involve us in their arguments. Understand well that Allah did not send his Prophets and His Books to establish the secondary and non-fundamental things on which you people argue and debate no matter how important they might appear to be.

The purpose of the coming of Prophets and the sending of the divine revelation (books) was not to establish these partial and supplementary things. The real purpose of the Prophetic mission has been that mankind should be subservient to none other than its real Lord. Only Divine Laws and Commands should only be followed and all piety and devotion must be reudered exclusively unto Him. The criterion for judging what is Truth and falsehood and the guidance for the correct way of life should only be accepted which God has clarified. And those ills and evils of the world should be removed which Allah dislikes and those qualities and virtues should be established which are liked by Allah.

This is the Deen and our purpose is to establish it and as Muslims we have been put only on this job. If you whole heartedly feel the importance of this work and if you also realize that if this work is not done then how acutely would the present condition of the world become eligible for the wrath of Allah? If you understand how the evil and corrupt systems have overtaken it and then if you also come to know that for us to escape the wrath of Allah and earn his pleasure there is no other way but to put our entire efforts be it our lives through our wealth, our minds and our speech in the struggle for the establishment of Deen. Then you will not have such futile arguments and

vain talk in which a lot of you all are involved. According to me a lot of this wastage of time is the result of people not having understood the real meaning of Deen and the demands and requirements it makes on its followers.

One more weakness which is found in some of our cadre and which is often the reason for a lot of difficulties is that they have understood our school of thought from the point of view of its principles and ideology but not understood its methodology well. Hence again and again their attention is drawn to the methods of other Jamaats and they try to somehow themselves make a mixture of our objective and the methodology of others. When they are stopped from doing so, they feel that we do not want to accept a good working and effective methodology only with this prejudice that it is not ours but is the method created by others. Some people really crossed the limits by trying to assure us when they were stopped by us (from imitating other methodologies) that the credit of following this methodology would still be given to us and not taken by the party from where it was borrowed. As if all our struggles are only for running our registered trademark. And the humorous part is that they believe that they are (still) with us in this Jamaat. Some local units of our Jamaat had been specially affected by this disease but where there is less influence of this thinking there too it is demanded of us to adopt some faster methodology so that some visible work can be presented before this world.

All these things exhibit a lack of proper and guiding ideology and are the result of a disease which has been breeding amongst Muslims since a long time and that disease is no less dangerous than the materialistic ideology. Let me assure you that if the contemporary religious and political movements amongst Muslims really

had any life in them then we might have delayed the formation of this Jamaat and would have devoted our entire energy in trying out the remedies and solutions that they had to offer. But on the basis of whatever little vision and understanding Allah has bestowed on us we have understood and come to the conclusion that amongst the prevailing movements and its leadership there is none having the remedy for all the ills of the Muslims neither do they cater to the real purpose of Islam. The diseases of Muslims have been partially and superficially diagnosed and the real demands of Islam have also not been correctly identified.

Then these movements (and parties) have also not understood the real reasons for the supremacy of Kufr and the domination of the corrupt. They have no idea about why there is helplessness and defeatism about Deen today. If we have to change this condition then which work should be done in which field and in what sequence? These superficial and partial movements (and parties) have been launched without giving any deep thought and understanding. The methods that they have adopted might be highly effective and influential and deliver instant results. And although we might not consider all of them to be wrong, although we might not criticize them and although we highly appreciate the sincerity of the people working behind them: in spite of all this we still feel that all their efforts are effectively futile. We also have complete conviction that even if such movements run successfully with a lot of noise and commotion for centuries together still there cannot be any real revolution in the system. If at all any real revolution can take place it is only through our movement and naturally it has a methodology which we have adopted after careful

understanding and after taking stock of the temperament and history of this Deen.

There is no doubt that our methodology requires extreme patience, is slow and no immediate result can be obtained through it and for years. You have to work very hard for it and yet sometimes its practical results and influence cannot be felt by its own workers. But success lies in this path only and no other methodology is possible for this mission. Those who are not satisfied with our 'Maslak' (school of thought), methodology or any of the two they are free to be outside Jamaat and work in whatever manner they wish or desire but they cannot be given the right to change whatever they want in these two or any one of them. Whoever wants to continue with us should do so after careful understanding of our school of thought and methodology and the person who is even slightly inclined towards other movements and Jamaats he must first test their ways. Then if he reaches the same conclusion as ours then he should join us with complete satisfaction and assurance.

I recently came across an example of the weakness that has crept amongst Muslims. Their artificial lifestyle, their love for protests and demonstrations and hasty behaviour was demonstrated by the fact that although I had presented an adult education program (to be implemented by Jamaat), it has appealed to very few people. However the cadre from a lot of places are now demanding (that they be allowed to start) doing the rounds of localities in groups and working in a way that shows immediate results (although its influence might be quite weak) and in spite of trying to make them understand (its futility) they continue to make these demands. Although by this methodology (which I am suggesting) within a

year or a liitle more than that, some of the uneducated masses will be solidly prepared by continuous education and training and their beliefs, their character their deeds, purpose of life, values, everything be completely changed and transformed. Then after making them a permanent part of our Jamaat they must be used to work amongst the workers, farmers and other general classes and categories of public.

The other style of work is that in a short period of time thousands of people should be trained simultaneously in certain preliminary things and then immediately they should be charged up and motivated and then left on their own (to work amongst the people). Later examination will however reveal that their initial charge and motivation has now completely subsided. When I see that out of both these methods people ignore the solid and result oriented method that requires a long time and a lot of hardship and patience but try again and again to run after the other method then the weakness of Muslims becomes very apparent. It is because of this weakness that they have been wasting their talent, hard work, their wealth and time in these vain deeds. I can only say so much in this matter that as long as the reins of this Jamaat are in my hands I will try to put our cadre only in the correct and the real result oriented work and will not allow them to become purposely busy in vain efforts.

Before ending my speech I think that it is important to draw your attention to one last thing. A group amongst us has adopted extremism and rigidity in the work of invitation and reformation. From the questions that come from them I feel that they do not have that urge to cure and reform people as much as they have the urge to cut them off from themselves. As far as religious fervour is

concerned the feeling of sympathy and goodwill does not come up in them as easily as the feeling of hatred and anger. That is why they often ask that when people are such and such, why not break our links with them and why should we offer our prayers with them and why not declare them Kafir or Mushrik. But very rarely do they think about asking how can we bring those misguided brothers to the correct path? How must we get rid of their lack of knowledge and unawareness and how can we move them from the twisted path to the straight one and how do we convince them to derive benefit from the light of guidance?

I feel that those who were fortunate enough to attain the Truth by the Grace of God have a fceling of pride instead of being grateful and this pride and arrogance is being expressed in this manner. God forbid my presumption to be true but I am describing this openly so that each one carried out his own introspection with complete piousness and tries to find out if Satan has managed to infect him with this disease. The reality is that in a corrupt society the analogy of those having correct knowledge and good deeds is like some healthy people in a locality infected with a plague. These healthy people also have some knowledge about medicine and also possess some stock of medicines. Tell me what is the real obligation of these people in this plague infested locality? Should they hate these patients and those infected with diseases or should they drive them away or try to run away from them? Or that they should endanger their own lives by offering care and welfare to the diseased and in these noble efforts they must tolerate a little dirt on their bodies and dresses. I can claim with complete faith and certainty that if these people adopt the first way then they

will be termed guilty by God and their good health and knowledge of medicine and their stock of medicines will not profit them but make their crime even more severe. For the people who have religious knowledge and the resources for reform and improvement, please ponder which path wonld you select that will assure you of the Pleasure of God?

After this speech the first session of this Ijtema ended and an interval was given from Asar Salat to Maghrib Salat.

SECOND SESSION

19 April 1945 after Salat al Maghrib

In this session the report of Bihar province was presented by Sayyad Mohammed Hasnain Sahab (General Secretary of Bihar province) and the report of Frontier Province was presented by Tajammul Sahah. After that while reviewing these reports Amir e Jamaat sald:

1. The members who remained absent in this ijtema without any excuse would be held as not having a valid pretext for not turning up. Their Amir (local president) must make enquiries about such members so that they do not display this weakness in the future and if their behaviour has been that of being indifferent to the activities of the Jamaat then they must be told explicitiy to discontinue from the membership (rukniat) of Jamaat. For an excuse to be considered valid business related difficulties and financial loss do not carry any weight under the conditions or criteria that we have kept for Uzre Shara-ee (an expediency sanctioned hy the Sbariah). If our cadre cannot even sacrifice this much then what can we expect from them in the future. A lot of our cadre are employees and they could not get leave (from their respective organizations). They still came to attend the ijtema and now they are ready to bear its consequences. Only such people according to us are worthy of trust. The members of Jamaat who did not come merely because of perceived loss in business should be told categorically:

"please continue serving your business. You do not deserve to take the name of this glorious ideology". However the members who could not attend because of financial difficulties their excuse can be understood. But the other members who were capable of bearing their expenses and also knew about the (financial) difficulty of their brothers and still did not try to help them out by bearing their travel expenses and bringing them along; although on them there is no blame if you strictly go by the book, yet they are morally responsible for the absence of those members who were not able to afford the travel expenses. Such members must worry about removing the pettiness from their hearts because those who cannot offer even such small financial sacrifice today then what kind of sacrifice can we expect from them tomorrow?

2. Those zones for whom Qayyime Jamaat (General Secretary) has been appointed shonld not send their reports directiy to Markaz. They should instead send them to their respective Halqa (zone) and Qayyime Jamaat should send the reports of the entire Halqa to Markaz.

3. Wherever Jamaats are established there the members must deposit their Zakat to the local Baitul-maal and they should formally give account of how much wealth they had over which they have paid the Zakat fund. In the presence of Jamaat Bait ul Maal (treasury) people should not take out their Zakat individually. The people who are Sahib e Nisaab (who have wealth above the prescribed limits under Shariab and for whom therefore it is mandatory to pay Zakat) and who still do not give Zakat their legal position is the same as those who do not offer prayers (Salat) and such people cannot remain in our Jamaat.

4. Those who have mentioned their conversation with some Ulema (scholars) I wish to draw the attention to my instruction which I had given at the formation of Jamaat and which can be seen again in Roodad Volume1. In that I have sald that every person must go in that Halqa which he is fit to address. Especially people who are not Aalim (scholars) they should be very careful while presenting the Dawat before Ulema (scholars) because their problems are very complicated and delicate and (there is a possibility of) some kind of trouble taking place. Their psychology can be understood by only those having deep insight about Deen and simultaneously are also aware of their moral values. Modern educated people are incapable of inviting them to the path in of Truth. If they go to them then instead of completing the job they will bring back more trouble and danger.

5. It has been described in today's report and I have often heard this objection before that when our Dawat (invitation) reaches certain quarters then the reply given is that " There is something doubtful in your Movement, otherwise how is it possible that you gave this Dawat and such and such a power tolerated it without any problem". Actually this kind of talk is made by those who themselves do not have any ability to discriminate between Haqq and Baatil (right and wrong) and they have given the job of recognizing Haqq to the enemies of Islam. They think that what the enemies have been angered by is the Truth and what is tolerated (by the enemies of Islam) is evil. We regret to observe that a large section of these people who rely on this criterion for the qualification of Truth are the religious scholars. We request them that if you really have so much religious knowledge then first check through the criterion of Quran and Hadith whether

the Dawat that we are giving, is it the Truth or not? After that please ponder on the fact that if it is really the Truth then why it is that Satan and his friends begun tolerating it? Has the nature of Truth changed or is Satan no longer the same as he was before.

If you think about this aspect then you yourself will realize that such a hnge revolution that is the invitation to practcse pure Tawheed (Islamic Monotheism) becoming tolerable for Satan is the result of your mistakes. You only have removed the soul out of those words and terminologies through which the Dawat of Deen was presented in the Quran and the Sunnah. Ilah, Rabb, Deen, Ibadat, Shirk, Tawheed Taaghoot, Fitna, Fasad, Maruf o Munkar, Khair, Islah all these words which were adopted by Shariah to present the spirit of Islam have become so meaningless because of your use that even in the cantonments of Taghoot (Evil) the words "Ashadualla Ilaha Il Lal Lah" resonate five times a day and there is absolutely no disturbance created by it. Then Taghoot himself provides with complete equaminity the Imam, Muazzein and Khateeb. And they do not experience any danger even if the entire Quran is distributed amongst people.

Thus after getting rid of all dangers and losses that our Deen can inflict on Satan you now want to provide one more service in that if the Dawat of Deen is presented in the same and original terminologies of the Quran and Sunnah and if Satan and company are not angered by it then you come to conclude that this is not the Truth. Nowadays we (Jamaat e Islami) are trying to create the same import and significance in all those Islamic terminologies which are truly ingrained in them. We also desire that the ones who believe and recite the Kalima of

Islam must not only accept and recite it with its complete meaning but also the Kalima must find expression in ones daily life. Obviously it will take time for our efforts to succeed and till its results are not visible Satan and company will be content (not to attack us) and will direct efforts towards other fronts. Especially when Satan and company are satisfied to know that you people are sufficient to eliminate our noble efforts of trying to resurrect Deen then why should they take the risk of becoming martyrs? However if we succeed in this struggle and survive your mischief then it is quite possible that the situation may become more scrious than what you would like to see. But I doubt and may God prove that doubt false that you will at that time also find some excuse not to cooperate with us in the same way as you have done so now.

6 The obstacles and difficulties presented by our members from the Frontier Province are without doubt quite huge and is in fact expected from every such place where there is a lot of bias, intransigence and angry temperament. But I want to make my cadre understand very well that when propogation is done with wisdom accompanied with patience, tolerance and continuous hardwork, it can transform itself into a powerful weapon that can plough through huge mountains of opposition and clear the road ahead. Those who know the conditions of Russian 'Turkistan' (* Note that this speech was delivered in 1946) know that 25 years ago it was not possible for anyone to say anything against Islam at all but the wisdom and patience with which the communists propagated their atheist and materialistic program resulted in the crumbling of the foundations of this old fort of Islam and the Muslims themselves who were apparently very strong in their Islam became influenced by the propagation of

communism and then they themselves destroyed the foundations of Islam with their own hands.

If the evil forces can do all this work with wisdom and patience even though their ideology is against human nature then I fail to understand why the forces of Truth cannot do as much although their ideology is compatible with human nature. Hence do not loose courage even if the conditions are very much against you at the moment. Please learn the means of doing propogation through the Quran and Sunnah and the worldly experiences and try to inculcate those qualities in you through which people will start joining you while they were completely unresponsive at one point of time. After this you will see that by the Grace of God all the obstacles (towards propagating your Dawat further) will be removed.

Note: Till that time Jamaat was not found in the Frontier province there were only some members who were staying at different places but after this conference a Jamaat was formally established according to the instructions of Amir e Jamaat and Janab Sardar Ali Sahab (Moza Serey post office Takhtbhai Zilla Peshawar) was declared Qayyim for this Jamaat.

THIRD SESSION

7 Jummadul Awwal 1364 Hijri 20 April 1945
Friday morning 9:00 am

This session started on time and took place in the mosque. First of all Chaudhary Ghulam Muhammed described briefly the conditions in Sindh province and the reasons for which the people of Sindh have not been influenced by our Movement.After this Janab Basheer Ahmed Sahab read the report about Bombay (Mumbai). Then the reports from different places of Hyderabad province were read out. After that the reports of Madras, Malabar and Mysore provinces were read out. In the end Amir e Jamaat commented on these reports as follows:

1) From the reports that were read since last night I realized that some of our cadre add too many unnecessary details in the reports and sometimes leave those that are necessary and important. There must be improvement in this method. Those things should not appear in the reports which are local in nature and whose description whether stated or ignored will have no bearing in helping us understand the real situation. Similarly in the reports names of people of Jamaat should appear as less as possible either as a complaint or in their praise. In the reports that are sent to Markaz there is no harm if such things do appear but the reports that are prepared in order to present them in the ijtema should be devoid of these things. Actually the only reason that we present these

reports in the ijtema is that our members should know at what pace is this movment running in different places? What kinds of hurdles are being encountered by the members of different places? What are the different methods employed (for consolidation and expansion) and are working (successfully)? In what fields are our thoughts spreading and which all places are conditions hopeful or depressing?

2) Wherever the local Jamaat or any local member in his individual capacity has established a Darul Mutalia (study circle) one should keep an eye on (the people attending the study circle and) who is reading which book and to what extent is he taking interest in our work and activities. Then there should be attempts to meet those people personally and discuss with them so that they can be brought closer to our ideology and if they have any doubts then they should be removed. The Jamaat must have an idea about which people have been influenced by our thoughts and to what extent and then how much can their sympathy and agreement with our Movement be utilized? Establishing a Darul Mutalia (Study Circle) is like sowing a seed. But you should not stop only spreading the seeds like the wind but adopt the position of a farmer who after sowing the seed in the earth irrigates it and looks after it till the crop becomes ripe and ready.

3) I feel that in the election of Amir of some local units of Jamaat the kind of style that has been adopted is similar to that which the Anjumans (social associations) undertake while electing their presidents. This position of Amir is that of locai leadership. The most suitable person should be elected. But it should not be thrust on somebodys head forcibly. Similarly if somebody finds himself to be capable of handling this position (of Amir) or if he feels

that somebody else does not have the capacity which he has (for discharging the functions as Amir) then he should not refuse to accept this position merely out of humility. This work also has to be done and each one of us should have this feeling (of self responsibility) that if no one gets up to its up to bear this responsibility then he will come forward and take charge.

4) After studying the conditions of Sindh I have come to the conclusion that till sufficient literature is not prepared in the Sindhi language we must try to influence those Punjabis who have settled in Sindh through Urdu or those Urdu speaking Sindhis which we can find there. Then our thoughts can be spread through them to those who can speak only Sindhi. The lack of knowledge in the populance and their tribal prejudice, chauvinism and their love of wealth are without doubt big obstacles but we should not be afrald of these things. After knowing the style of work and after learning the wisdom of doing propagation if you work with patience, courage and continous hard work then you yourself will see that these obstacles will disappear on their own and the same people which were not prepared to listen to you will themselves become helpers in removing those obstacles from your way.

5) Under which conditions can we accept financial support from other people (who are not part of our cadre) for our work? What is the policy of Jamaat regarding the same? I wish to reiterate this because 1 could make out through some reports that some of our members have not understood this policy well. We can accept financial contribution only from those who know our objectives well and fully sympathize with us. Secondly they are in full agreement with our methodology and have faith in us

as individuals and as a Jamaat. Thirdly after contributing financially in cash or kind they should not impose any conditions on us nor try to interfere in our work nor try to fix some work or agenda for us outside our scheme telling us to do that work using their money. However, they can express the desire that their wealth should be spent in a particular kind of work which is already part of our agenda or in our scheme of things. Fourthly they should not have any desire for fame and popularity or that any of our works is linked or associated in their name or any of us remains thankful and grateful to him on a personal level or that we remain indebted and obliged to him as a Jamaat. Whoever wants to give money to us should ouly do so for the sake of Allah should be hopeful for its return only from Allah and he should not expect anything in return for his financial sacrifice other than the supremacy of the Kalima of Allah. This is our permanent policy and no change can be made in it for the sake of accommodating some great personality or for the sake of obtaining some big amount of money.

6) I feel that it is important to clarify the policy of Jamaat regarding the education institutions or institutions for spreading Islam or reforming society or any institute that shall be established in the future. Because I have found the behaviour of some members of Jamaat to be quite wanting and it calls for rectification and improvement in this matter. If these kinds of institutions arc handed over completely to Jamaat then they would be run according to Jamaat policy and if we find them unnecessary and non beneficial then we should be able to disassociate ourselves from them. Only then can a member of our Jamaat accept the responsibility of running them. But if this is not the situation then no member of Jamaat can accept

responsibility to run them and if he is forced to do so because of financial constraints then in such a situation he can work as an employee of that institution. But a member (Rukn) of Jamaat cannot become its office bearer because in that situation that particular institution shall become associated with Jamaat for no reason and Jamaat will be held responsible for all their work. Secondly our members will have to forcibly exercise the inappropriate methods that are adopted to run such institutions and the moral position of Jamaat will be compromised.

After this the session ended and people became busy in preparing for Juma (Friday prayer) and lunch.

THE FRIDAY SERMON

The Difference between Legal Islam and Real Islam

The second azan took place exactly at 1:30 and after the Hamd and Sana Amir e Jamaat gave the Friday sermon which is as follows

Brothers in Islam, Allah says in His Holy book

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ ﴿١٦١﴾
رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

Say: "Truly my prayer and my service of sacrifice my life and my death are (all) for Allah the Cherisher of the Worlds
No partner hath He: this am I commanded and I am the first of those who bow to His Will. (Quran 6:161-162)

The explanation of this ayat can be understood by the following saying of the Prophet (pbuh): "Whoever befriended and loved someone for Allah and had enmity with someone for Allah; whoever gave for the sake of Allah and whoever stopped giving, stopped doing so for Allah; he has completed his faith in that is he became a complete Momin"

From the verse that I first recited before you we understand that Islam demands that man makes his obedience, his life and his death exclusively for Allah and

does not join anybody else other than Allah in it. It means that his obedience should not be for anyone else besides Allah both in life and in death. The explanation of this (verse of the Quran) through the words of the Prophet (pbuh) which you have heard, we can understand that a person's love and enmity and the transactions of his worldiy life should be exclusively for God and this is the real demand of faith. Without this ones faith is incomplete and it is very far removed from the higher and superior grades of faith. Whatever deficiency there exists in this matter so much so will be reflected in man's faith. And if ones life becomes completely and exclusively for God only in this particular matter then his faith can be termed as accepted and appreciated (by God).

Some people think that such things only lead towards higher ranks of eminence but otherwise such a temperament is not a precondition for Iman and Islam. In other words one can be a Momin (believer) and a Muslim without this temperament. But this is a misconception and it is created because they do not differentiate between legal ('fiqhi') Islam and the reai Islam which is (counted as) reliable before Allah. In 'fiqhi' or legal Islam the condition of a man's heart is not seen; neither is it seen whether he does or does not display those characteristics which are a prerequisite to back his verbal acceptance of faith. If someone accepts Allah, Prophet (pbuh), Quran, the Hereafter and the other pre-requisites of faith verbally and after that he also fulfills the necessary conditions through which he demonstrates or proves his acceptance (of Islam) then he will be considered to be under the fold of Deen and all dealings with him will be done assuming him to be a Muslim. But this thing holds true only for this world and provides a legal and cultural foundation on

which the Muslim society is established. The result of this policy is that all such people who enter Muslim society with this (flqhi) acceptance (of Iman) manage to acquire all legal, moral and sociai rights. Marital ties are established with them, their inheritance is divided (according to Islamic principles) and other cultural relations are established with them. But in the Hereafter the salvation of man and he being declared Momin or Muslim and be counted amongst the beloved ones of Allah is not based on this legal acceptance. But the real thing before Allah would be the person's acceptance in his heart and his submission on his own free will to Allah. The verbal confession that is made in this world is only for the Qazi of the Shariah, the general public and the Muslims because they can only see what is external and apparent. But Allah sees a person's 'Batin' (what is inside him) and his Iman is measured. In God's Abode man is checked whether his life and his death, his loyalties and his obedience and the complete extract of his life was for Allab or for someone else? If it was for Allah then he is a Muslim and Momin but if it was for someone else then he is neither Momin nor Muslim. A person's weakness in this regard makes his falth and Islam that much weak no matter how great he may be counted amongst Muslims and no matter how big a postion he may have been bestowed with. In the Abode of Allah the only thing worthwhile is whatever you have sacrificed solely and only for the sake of Allah. If you have done so then you shall be given the same rights which loyalists and the ones who fulfill their obligations are given. But if you have distanced yourself from the obedience of God then this professing of faith about you becoming Muslim, that you have completely submitted yourself to God is a false claim which can deceive people of the world and can betray

Muslim society to give you a place amongst them. It may fetch you all the rights of a Muslim in this world but God cannot be deceived and betrayed into giving a place amongst His loyalists.

This is the difference between legal and real Islam which I have described before you. If you ponder over it you will reallze that its results will not be different merely in the Hereafter but will also be different in this world to a large extent. The Muslims who are and were found in this world can be divided into two types. One kind of Muslims are those who accept Allah and His Prophet (pbuh) and accept Islam as a religion but only accept it to be one part of ones entire life or take Deen to be applicable only for a particular department or aspect of life. In this special part or department they may be reverence and worship, prayer and incantation, remembrance of God and certain prohibitions in eating, drinking and some social restrictions for the sake of Islam and all such things which might be termed 'religious' but other than this department all the other aspects of their life are free from their status as Muslims. Such a Muslim loves something only because of the demands of his desires, his interests, his country and community. If he has enmity with someone or wages war with someone he does that also on the basis of some personal or worldly relations. Their business, their transactions, their relations, their behaviour with their children, their families, neighbours and society to a large extent are aioof from Deen and based on worldly reasons. As a zamindar (landlord), as a businessman as an administrator they maintain a separate status and identity. Even though they might appear to be inclined or associated with Islam, in reality they have nothing to do with Islam.

The other kind of Muslims are those who merge their entire personality and submit themselves completely into the fold of Islam. Their entire identity is merged in their status as Muslims. They identify themselves to be Muslim in their position as fathers, as businessmen, as zamindar, as labourers, as employees or professionals. Their emotions, desires, thoughts, ideas and opinions, love and hate, likes and dislikes all are for the sake of Islam. Islam has overpowered their hearts, minds, eyes ears, stomach, private parts, hands and feet, body and soul. Neither in this love nor in hatred can they separate themselves or become independent of Islam. If they meet somebody then it is for Islam, if they fight someone that is for Islam, if they give somebody then they do so because it is enjoined by Islam and if they withhold something they do so because Islam says that it should be withheld. This pattern of behaviour should not only be on an individual level but their publie life should also be established on the foundations of Islam. As a Jamaat their personality should only be established for Islam and their entire public behaviour must be based on principles of Islam.

These two kinds of Muslims are totally different from each other even though legally both of them could be termed as Muslims. No feat by the first kind of Muslim is worth writing or occupies a pride of place in the history of Islam. In reality they did not do any work which might have left any Islamic imprint on world history. If at all Islam has declined then it is ouly because of such people. Similarly the wealth and prosperity of Muslims (along with their moral decline) ended up in the reins of power of this world going into the hands of unbelievers and Muslims now came under the subjugation of the unbelievers. Muslims were satisfied at having a limited

religious life. God did not want such Muslims. He did not send Prophets in this world nor did He send His books only to create such kind of Muslims. The absence of such Muslims at the helm of affairs (because of their loss of power and subjugation at the hands of unbelievers) did not create any vaccum of value, importance and relevance that could warranty the beginning of a process of divine revelation or prophethood. Actually it is the second type of Muslims that God wants and He sends Prophets and Books in order to prepare and train such Muslims. These are the kind of Muslims who have done some noteworthy work from Islamic point of view or are capable of doing so even today.

This thing is not exclusive to Islam but the flag of any ideology has never been held high by unscrupulous followers who although having accepted the ideology still complied with its rules and regulations as if it were something unnecessary and superfluous like a supplementary appendix or annexure (which can be safely ignored or given least importance) and these unprincipled followers unfortunately lived and died for something other than their professed ideology.

You can see that even today the only true followers of an ideology are those who remain loyal and committed to it with body and soul and who have dedicated and devoted their entire lives to it and who do not value anything more than their professed ideology even if it be at the sacrifice of their own children. Every ideology of this world demands such followers and if at all any ideology aims to attain supremacy in this world then it is possible only due to the presence of such followers. However the difference between Islam and the other ideologies is that if the other unIslamic ideologies demand the lives and loyalty of their

followers then it is not fair of them to do so and it is an unjust demand. On the contrary if Islam makes such a demand on man then it is absolutely justified and corrrect.

The things and the personalities for which the unIslamic ideologies tell man to sacrifice himself are not worthy of that sacrifice. However Islam demands sacrifices for the sake of God and God alone has such an exclusive right on man that compels him to sacrifice his utmost for the sake of his Creator. Whatever is in the heavens or on earth belong to Allah. Hence every person along with his possessions also belong to Allah. Is it therefore not logical and justified to state that whatever belongs to Allah should be for Allah. Extending this logic we can then state that whatever sacrifices man makes for others or for his personal interests are a misappropriation. Of course there is nothing wrong in it if it is done with the permission of God. But actually only that sacrifice which is made exclusively for Allah can qualify as something towards fulfilling the rights of the Creator.

But keeping this aspect aside Muslims have a lot to learn by the actions and conduct of these people who for the sake of their false ideology and their false idols are sacrificing everything and are giving evidence of such strength and determination that can rarely have any parallel in human history. How strange and unfortunate will it be if the followers of unIslamic ideologies eome up with a sense of sacrifice and willing to lay down their lives for the sake of falsehood but the proponents of Truth cannot offer a fraction of the same level of sacrifice.

1 want all of us to test ourselves against the standard of Iman and Islam that has been described in this Quranic Ayat and the Hadith of Prophet (pbuh) and evaluate ourselves in its light. If you say that you have accepted

Islam and brought faith then please ponder for a moment and evaluate whether your life and death is only for God? Is your life with all its capabilities, is your heart and mind, your body and soul and all your time and energies being spent in trying to achieve the Will of God which in fact is the responsihility of the entire Muslim Ummah? Then also reflect whether you submit to and obey God exclusively to the exclusion of all others? Has the bondage of serving your own self, your family, your community, your friends and society and the conformity and submission to authority been eliminated and banished from your lives? Are your likes and dislikes completely according to the Will of Allah and for the sake of gaining His pleasure? Is the love and hatred within you only for the sake of God? Or is there some element of gratifying your own ego and self in it? Then do you give and avoid giving ouly for the sake of Allah? Then is your charity ouly because God has kept a fixed share for the poor and through that charity your aim is solely to gain the pleasure of God. And in the same way whenever you stop spending your money in certain things (the prohibited and haram) then are you doing so because God has commanded you to do so and because you desire to gain the pleasure of Allah.

If you find yourself having reached such a state (of piety and God consciousness) then thank God that He has blessed you and completed the favour of Iman on you. But if you find yourself lacking in this regard (i.e. faith and Iman) then leaving aside all other worries just concentrate on removing this deficiency becanse your success in this world and the Hereafter completely depends on your efforts in strengthening your Iman. No matter what you achieve in this world it can never compensate for the loss that you will incur in the lack of (or weakness in) faith.

But if you remove this deficiency in Iman (and strengthen your falth) then even if you do not attain anything in this world you will still not be in a loss.

FOURTH SESSION

7 Jumadal Awwal 1364 Hijri, Friday after Salat ul Juma

The session once again resumed after the Friday prayer. As Amir e Jamaat had taken ill the session began under the supervision of Maulana Amin Ahsan Sahab Islahi and the remaining reports of South India were presented. Reviewing these reports, Maulana Amin Sahab said

The difficulties that the Jamaats of South India have described are not very important.There is no need to be worried about them and in fact such obstacles must be welcomed whole-heartedly. The people who stop our literature from reaching others are in a way helping it to be spread. Because the peculiarity of human nature is that it is attracted towards the things from which it is told to keep away from.

After that a gentleman read a letter written to him hy his friend who was a communist in which he has described in detail the change in his thinking after being influenced by the literature of Jamaat. During this period Amir e Jamaat arrived and the rest of the proceedings took place in his guidance.

After that the reports of Delhi and U. P. were presented. In these reports the fatawa of some famous Ulema were read out which they had issued against the book Risala-e-Deeniyat (Towards understanding Islam). A particular group was using that fatwa so that the book could be expelled from the school curricula.

Reviewing these reports Amir e Jamaat said:

1 As you have said during your reports and I have also seen that some groups have unnecessarily started understanding that we have some enmity with them and on this basis they have started creating obstacles at every place in our path and have started spreading misconceptions regarding us. Although neither do we have any fight with them neither do we regard them as our opposition

There is no doubt that we have criticized the methodology of the different Jamaats of Muslims and their political policy in our literature but the objective of this criticism was not to fight but it was only meant to acquaint these parties about our point of view and if their hearts witnessed that our point of view is correct then they should improve their line of action in its light. This kind of criticism is after all required for improvement and without this no where in the world can conditions be improved. This criticism is always tolerated by progressive and moderate parties and in fact they try to make use of it. But it is a regrettable that in India criticism is always is considered to be enmity. No matter with how much sincerity and sympathy you criticize a person and your intention is only to rectify but after criticizing someone it is difficult to hope for a positive reaction.

This is all because of the moral and intellectual ethos of India and if we understand its reasons clearly then we will never get agitated at these kind of reactions but in fact we will have sympathy towards them or at least adopt an attitude of patience. At some places in your reports there is an element of anger and unhappiness on this opposition. Please remove this anger from within.Whenever you have to face such opposition then please explain to the

opposition in the most appropriate manner and in a most cool way that our real fight is not with you but it is with the system of falsehood. We find the system of falsehood (Batil) to be wrong and want to reduce its strength. If you have associated and attached yourself to the system (of falsehood) then you will be impacted and punished ouly to the extent and to the degree of your association. But our real target will not be you but would the system of falsehood. And if you do not have any relation with this system of evil then that is no reason for you to get worried about any of our activities Why are you so anxious to attract the arrow (of opposition) that has been directed towards someone else?

After this explanation also if some people do not stop their opposition then leave them on their own. Do not reply to what they say nor get unduly aggravated. Please understand, believe and trust that their actions to oppose you, their advertisements, their baseless allegations and all their plots to bring you down will prove to be counterproductive only if your behaviour is extremely courteous polite and patient and you continue to work sincerely in a straightforward way. Till as time on one side your attitude will be such and on the other hand their attitude of opposition will continue moving away from morality and the Truth then you will see that the public will start getting disheartened with them slowly and will start coming towards you after cutting off from them. But if you get agitated and in reply start clashes with them then you will become like them and you too will be lost like them in this fight. Actuaily it is Satan that aggravates the followers of the Truth to move them away from their path by making them ego-centric and ereating personality clashes. In this regards I request you gentlemen to

definitely read the footnotes that I have written and in the last ruku of Sura Aaraf in Tafheemul Quran. InshaAllah they will prove qnite beneficial.

2 I realized through numerous letters and the reports presented today that there is a lot of restlessness in our cadre and like minded people due to the rising storm of communism. There is no doubt that the communist movement has acquired a lot of force due to its success in Russia and the government to protect its own interests has given it opportunities to expand and gain power which has proved qulte beneficial for its growth. But there is no need to be worried about it. Sometimes a step taken out of impatience can prove counter productive. It is true that communism appeals to the baser instincts of man and thus has the natural capability to spread fast. It is also true that for a long time it has been backed by a powerful propaganda machinery, a very powerful literature and a large number of activists. A lot of successful propagation has been done about communism in different countries of the world and a great and powerful state (Russia) is its flag bearer whose recent victories have yielded extraordinary results.

Because of these reasons it is impossible to predict if this storm of the communist movement will soon engulf our country and many other countries. But along with this aspect there are other aspects as well which we cannot ignore. In India and in countries where such mental slavery is prevalent the progress of this movement is completely dependent on the power of Russia. When Russia was being destroyed by Germany (in World War II) you might have noticed at that time, Communism too was dying in India. When Russia arose anew after

surviving (the war) and kept on gaining victories against Germany then here also the communists started getting a (fresh) lease of life. Hence it is correct to conclude that the rise and fall of communism is linked to Russia. But the condition of Russia is that from a position of spreading a global communist revolution it has now reached a stage where Nazi Germany stood before ie its communism is now National Socialism and it is very quickly entering the field of imperialism to become a competitor to America and England. It is quite possible that the world may not come under the imperialism of Russia but as a global revolution Communism will definitely be a force to reckon with.

The success of a global revolution is completely dependent on the fact that its flag bearers should rise above their own personal interests, their own national and class interests and make the entire humanity as their own. They should forge mutual partnership without nationalist discrimination and bias.They must share the benefits that they derive in their success equally with their partners and like minded people and they must have the courage and large-heartedness to treat those who were once sworn enemies as their own brothers after ending all emotions of revenge enmity and bias. Obviously this requires a very strong character. But these materialists whose greatest appeal and strength is materiallsm and who view the world through the prism of economics) how can we expect them to display such lofty morals and character. That is why the more Russia started climbing the steps of worldiy success the more nationallstic it became. Today communist Russia does not have the courage to share with others (the countries that were influenced by Communism or came under Russia's tutelage) the success it has got

through its military victories. Now whatever Russia wants is for its own people. However for communism it is using its international appeal merely as a nationalistic weapon so that it can be utilized to create a fifth column in different nations and then using this fifth column as a weapon it may spread its roots of nationalistic imperialism. Although it is becoming increasingly visible to those with good insight but very soon a time will come when the politics of Russia will be completely exposed and at that time the enslaved peoples (under Communism) who have made Russia their leader and guide and think that it is the torch bearer of the oppressed and the enslaved will soon become disheartened.

It is not the objective of my speech to advise you to relax and be calm about the danger of communism but I only wish to reduce the level of anxiety and the amount of restlessness that you feel regarding the danger of communism. The people who see this as a fast approaching danger want some immediate reactionary propaganda or the publication of writings and books against communism or that we start approaching farmers and workers thus preventing them from being snatched away into the lap of communism. But such hasty schemes cannot be useful. (If you recollect) I had presented the scheme of adult education last year. It was because those members of Jamaat who have the ability to work amongst the masses should raise the structure of a public movement on such strong and deep rooted foundations that not only rectifies the working class morally and intellectually but simultaneously saves them from all the economic, political and religious movements and parties that are creating chaos and turmoil. Along with that we will slowly get a substantial number of reliable cadre that

can spread our movement all over the country on a large scale. Just as I have said before in my speeches in the first ijtema of Darul Islam and the ijtema of Delhi; the method of doing this work is that (all our members and workers) including our educated cadre develops interest in eight to ten people from the general public in his neighbouring populace and offer his services to educate them free of cost. People would not bear any expense of this education. In fixing the timings (for these adult education classes) instead of checking our convenience the convenience (of our audience) should be kept in mind. Even the place of teaching should not be demanded from them but we ourselves must arrange it.

Initially for some time they must be (trained and) made capable of reading and writing. Then they must be taught some easy things little by little from the literature of our Jamaat itself. And during this period not only should their minds be influenced by our thoughts but we must also win their hearts by behaving with them with equality, sympathy and magnanimity. Try to share their grief and sorrow. If possible try to help them in a practical way in every trouble and pain or (if you cannot do that then) at least express sympathy through your behaviour proving that you are not inclined towards any kind of discrimination. You should be free from even a miniscule part of the false pride that is typically found amongst the educated and upper classes. Along with these efforts try to remove their moral weaknesses through extremely sincere methods. The humanastic element that is dormant within them which has been lulled into sleep by economic constraints, ignorance, moral and intellectual depression of society must be revived and awakened and try to develop the consciousness about the greatness of mankind

which rests on the foundation established by Islam and Iman.

Then you must also impress upon them that the only solution to their contemporary economic problems and difficulties is that the system of life should be established only on the basis of Islam. In this way the eight to ten people that you prepare wili become as good as your trained members who are capable of working in the general public and you will become a means to spread your moral and intellectual influence amongst their class of people. This methodology cannot show its results as quickly as a communist (party) activist can raise a meeting of workers or meeting of farmers or make a trade union in a short span of time by appealing to people on economic (bread and butter) issues. Unfortunately you cannot generate a crowd of people around you in the same way.

But if you practice and try the way of working in people as I am suggesting then you will see that within a few years a powerful peoples movement wili come up which cannot be confronted by any other movement easily.The crowds that are assembled and gather on economic issues cannot demonstrate the grit and determination which can be shown by a handful of people with high morals and character neither can the general public be influenced by those who idolize money as much as they can be influenced by true believers.

3 It was quite regrettable to find out through the reports that in some places, when some of our cadre tried to work amongst the working class Muslims trying to remove the poison spread by the communists, they replied that their Ulema were cooperating with these communist activists and the Ulema have assured them that there is no danger to Islam because of communism. The innocent folks asked

our cadre: "why do you people frighten us that communism will take us towards irreligiousness or that communism is against Islam". Actually some of our respected Ulema are committing the same mistake by the Ulema in (Soviet) Turkistan and we have all seen its tragic and regrettable consequences. The socialist revolution in (Soviet) Turkistan is not a very old event. It has taken place only in these last 20-25 years and history is witness to the fact that Islam vanished from the land which had been the stronghold of Islam for the last 1,000 to 1,200 years, from where great Islamic scholars, Muhaddiths (Hadith scholars), jurists and the founders of the Sufi orders (Chistiya, Naqshbandia, Saharvardiya) were born. Mosques and monasteries have been changed to theaters and dens of educating the atheists and firm communists are being born from the lineage of Muslims for whom the Prophet of Allah (pbuh) God forbid was oniy an agent for the capitalists who enacted a drama of Revelation and Prophethood to give a religious and moral fillip to the economic system of the day.

Communism got this grand success in the land where just 25 years back the hold of religiosity (on the people and the system) had great similarity with that of India and the reverence of people towards Islam was so great that no one could think that within 25 years in this very land Islam would be completely decimated and vanquished. But do you know how the activists of communists got this success? There was only one way to do that. And that way was employed by the communist activists who (very intelligently) went to the Ulema (religious scholars) with an innocent face pretending to be the the well-wishers of humanity and quickly gained their confidence. In Turkistan whatever little number of the modern educated

people yet having correct creed were present, they tried their utmost to alert the scholars (about the dangers of) this (communist) movement and how it is actually opposed to Islam. But (unfortunately) these traditional scholars did not have the slightest knowledge about any modern day movements. Other than this they were also peeved at the enlightened Muslims for wanting to delete books like "Sharehjami" and "Mutawwal" from the education curriculum. That is why instead of listening to the Muslims who rejected "Sharehjami" they (tragically) gave their entire moral support to the atheists who were in fact being organized and trained to reject the Quran. Once the communists of Turkistan gained the confidence and faith of the Ulema then very soon they took a grip on all general restrictions and acquired complete control of the political system. Again after doing so (paradoxically) the first group that the communists attacked were the Ulema and Shaikhs whom they had used to acquire power. After the socialist revolution in Turkistan the history of how the Ulema and Sufiya were massacred and the way in which the religious class was decimated after giving them extreme tortures is so painful that the oppression (of Muslims) at the hands of Chengez pales into insignificance. This event is not very old and has occurred in the last 20 years and has happened in a country that is not more than a distance of 500 to 700 miles from our borders.

But our religious leadership knows nothing about it. They are ready to repeat the same history of Samarkhand and Bukhara. Communist leaders and those influenced by communism are given a chance to give the welcome address in their large gatherings. The Ulema approach the public along with communist party activists and one can

listen from very famous scholars that there is no difference between Islam and communism except that there Islam has a concept of God whereas communism does not. Otherwise the communist system is just a new edition of the Islamic system. God forbid that we should face the same result of this foolishness in India as experienced by Turkistan. But these Ulema shall never be exempted of their accountability before God even though India manages to escape the result of their mistakes and misjudgement.

4 I personally thank the Ulema who have issued fatwas against my book "Risala-e-Deeniyat". I still respect and value their blessings and their knowledge with all my heart. Please convey my request to them that "instead of writng fatwas and placing them in the hands of mischievous people; kindly do some intellectual criticism on my books. I did not have any hesitation to accept my mistakes earlier too and (wili not have any hesitation to accept them) even today. However I have been requesting before too and I repeat my request again that the thing which is termed (by them as) a mistake should be explained to me clearly so that I can rectify it. It is difficult to find out from unexplained objections on what is being objected to?

After this speech the session ended and after the Salat ul Maghrib the 5th session started. There was a break between Asr & Maghrib prayers.

FIFTH SESSION

7 Jumadul Awwal 1364 Hijri
30 April 1945 Friday after Maghrib

In the beginning it was announced that the meeting of Majlis e Shoora will be held after the Esha Salat and the names of the members of Shoora were (also) announced (who would have to attend the Shoora meeting). After that the reports of Aligargh, Shahjahapur, Benares, Sangahi, Lucknow, Meerut and Barabanki) were presented. The local president of Shahjahapur announced during his report that one of his cadre is giving up his life earnings to Jamaat and Amir e Jamaat henceforth acquires every right to use those earnings in whatever way he wants.

Reviewing these reports Amir e Jamaat said:

1 The submission by our friend from Shajahapur is worth complimenting and I definitely do not want to break anybody's heart nor do I want to refuse anybodys pious efforts and I pray that Allah accepts his submission and keep him firm in it. But (before accepting his offer) I want him to go home after the ijtema and after taking stock of his condition decide with a cool mind (about reiterating his offer) and if he is still determined to do so then he should write to me. I shall then advise him the further course of action. I say so because sometimes on certain special occasions man is influenced temporarily and he takes a decision without calculating his capacity, courage, patience and the strength of his conviction. Later on when

he has to face the ground reality then it becomes difficult for him to persist with the decision and lands into undue trouble.

2 A gentleman has repeated the objection in his report that is often raised by some people that a person should first become an exemplary Muslim and then only should he should divert his attention and strive to improve and reform others. This is a very big misconception. These thoughts neither have any basis in the Shariah nor can logic accept it. Also from the Quran and Hadith we come to know that becoming virtuous and pious and making others virtuous and pious must go on simultaneously, hand in hand. Logic also demands that once the Truth is clear to anyone, he must start becoming a supporter of Truth and invite others also to the Truth. Obviously when there are a lot of people staying with you in the same house and you come to know that the house has caught fire, then your responsibility is not only to save yourself but also alert other brothers about this fire and try your best to move them away from this fire. Those who want to put a condition of becoming exemplary Muslims first, please ask them do they have any defined special limit whicb one has to reach and only after reaching that limit can one opine about himself that now he has become an exemplary Muslim. It would not be wrong to say that the moment the misconception is created in you about yourself that now you have become a complete Muslim, from that very moment on would actually start making you incomplete (in faith) and would be the most inappropriate time to begin the effort to try and complete the faith (Iman) of other people.

3 One more thing troubling me is that it at every place you have made yourself appear very small (in stature) without any reason and have projected your works to be

very ordinary. Just as it is not right (for you) to present your activities and efforts by exaggerating them, then in the same way it is not right for you diminish them and present them in a very ordinary way. Both the past and present performance must be described accurately without any addition and deletion. Do not add or reduce anything while evaluating yourself and others. Your report should be like a mirror that accurately reflects the activities and condition of your members, sympathizers and other people in your area.

After this the session ended and Esha aazan was given.

MAJLIS-E-SHOORA

20 April 1945 Friday after Esha Salat

After the Esha Salat and dinner the session of Majlis e Shoora took place in the office Amir e Jamaat in which the following people participated:

1. Jb Sayyad Abul Ala Maududi (Amir e Jamaat)
2. Maulana Amin Ahsan Islahi Sahab
3. Maulana Masood Alam Sahab Nadwi
4. Maulana Mohammed Ismail Sahab Madrasi
5. Ghazi Mohammed Abdul Jabbar Sahab(Delhi)
6. Maulvi Hakim Muhammad Abdullah Sahab (Rodi)
7. Malik Nasrullah Khan Sahab Aziz (Editor Kausar Lahore)
8. Maulana Nazeerul Haque Sahab (Meerathi)
9. Mian Tufail Muhammad Sahab (Gen Secy)
10. Sayyad Muhammad Hasnain Sahab Jamaee (Gen Secy Bihar)
11. Kazi Hamidullah Sahab (Sialkot)
12. Chaudhary Mohammed Akbar Sahab (Sialkot)
13. Maulvi Mohammed Yunus Sahah Hyderabad
14. Sayyad Abdul Aziz Sahab Sharaqi
15. Hakim Mohammed Khalld Sahab Allahabad
16. Mohammed Bashir Sahah Mumbai

In this session the problems of the construction projects and educational schemes at Markaz were discussed. After reviewing all the conditions it was decided that it is not feasible to start the work of primary education as yet. Hence as of now all attention should be focussed on secondary and higher education and along with that efforts must continue to start the scheme of primary education.

SIXTH SESSION

8 Jumadul Awwal 1364 Hijri
21st April 1945

This session took place in the mosque at 8 in the morning on Saturday according to the program. In this session the reports of Sialkot, Frontier, Gujrawala, Lalamoosa, Gujarat, Lahore and Zilla Lahore, Amritsar, Ferozpur city and camp, Rahu, Filaur, Jaja, Hoshiarpur, Ludhiana, Kapurthala, Kaithal (Karnal), Hissar, Zilla Shahpur and Zilla Layalpur were presented. Although the reports of some other areas were still left but because of lack of time it was decided that the rest of the reports would not be presented in the general ijtema but would be presented before the Amir e Jamaat after the ijtema.

Reviewing these reports Amir e Jamaat said:

Sometimes there is divinely ordained goodness in something we initially think to be bad for us. I was regretting that I did not get a chance to see the reports because of lack of time and because of my ill-health. Had I got that chance I would have pointed out various issnes in the reports and would have given different instructions regarding the issues to be highlighted and read out. But now I feel that it was good that I did not get that opportunity. (Because) through those reports the condition of Jamaat and its members was presented before you as it exists (without any changes). Both the good and bad aspects were brought out. You are now aware of the temperament of our cadre, their way of thinking and their

moral condition. I hope that the speech that I shall give now followed by the speech of Maulana Amin Ahsan will enable the members of the Jamaat to pay attention to their weaknesses and they will try to rectify and remove them.

1) Today I have received a lot of complaints that in a lot of reports from different places the Ulema and other groups and parties have been criticized and taken to task very severely. This complaint is true in a way. It is quite natural to have a feeling of anger and outrage because of differences (of opinion) and opposition (encountered), but we have to accept that it is a human weakness and the people who work for some higher moral objective must remove this weakness from themselves. I don't say that the people who deliberately or unknowingly hinder the path of calling people towards virtue and piety should be appreciated. Neither will I nor will I recommend you to stop calling their mistakes as mistakes. I shall even not stop you from narrating incidents (of the opposition encountered) if it improves the understanding of conditions. I will not recommend keeping silent where it is really imperative to criticize the behaviour of some party or Jamaat. However what I do want to stop is the feeling of uncontrolled anger and the harshness in your language which fuels the (negative) reaction (of the opposition). Usually this becomes a reason and excuse for bigger mischief and transgression. One must also pay attention to the fact that some people have joined our Jamaat from different groups and parties. However till now their loyalties and interests are still associated to some extent with their previous groups, parties and personallties. In these conditions if it so happens that one group starts troubling the other group then not only would it have an adverse effect on that group but there is a

possibility that that the other people who have joined our Jamaat from that particular group or class will also be angered.

The examples of the time of Prophet (pbuh) are before you. You know that amongst the Ansar (the companions of the Prophet (pbuh) who were from Medina) the effects of the old enmity between the tribes of Aus and Khazraj remained for some time even after accepting Islam and the mischief loving Jews would sometimes revive the memories of this enmity and create trouble. Learn a lesson from these examples and please exercise a lot of precaution in your criticism and complaints so that group prejudice and ethnocentrism do not ignite in our Jamaat and create trouble and infighting.

At the same time I would also like to address the people who are involved in the reverence of some other groups and people and complain about the severity of our criticism (against those groups who they were once part of but still adore and rever inspite of joining our Jamaat). I would say that "Once when you have joined our Jamaat then it is incumbent on you to be fair and just and more than any other thing your foremost reverence should be with the Truth (Haqq). You complain that people laughed at some of the things said about some personalities. Undoubtedly it was not corrrect and should never have happened. We must definitely respect every person the same way we expect ourselves to be respected. But please ponder on the fact that some people really say something that is completely laughable. After all till when can the world be prevented from laughing at them? Even if we do not laugh at them but still it is a fact that when somebody says something that is foolish, naive and inviting ridicule, then he cannot escape being joked about and neither can

your unconditional reverence stop the loss that he has himself inflicted on his self respect and integrity.

In the same way you complain that some people and some parties have been criticized severely. I also do not like such severity but at the same time you must also reflect on the fact that the things that people have complained against; are they not true? If they are true, then the people who are trying to create obstacles in the path of this invitation to the Truth; is their behaviour really correct and in consonance with the Truth? If they are not on the side of Truth then the attention that you shower on them and strive to (protect their honour and) make the whole world respect them, for God's sake apply at least half the efforts on those people and make them change their attitude. Where there is (Haqq) Truth on one side and great personallties on the other and if your heart is inclined more towards (reverence of) these personallties then it is a very dangerous situation in which there is a possibility of you becoming positioned against the Truth. A good Muslim should be worried first and foremost about his love for the Truth superseding all his other affinities and there must not be any adoration and devotion in his heart which can oppose the reverence for the Truth. As far as this invitation to the Truth is concerned I firmly believe that no opposition can succeed in suppressing it. In fact whoever tries to damage it will himself incurr losses and calamities. Hence whatever I am saying is not because I suspect that this work can be destroyed by the opposition of some great personality. My only interest is that you worry about salvaging your devotion to the Truth from the poison of such reverences which brim inside you and which persist and hold those personalities in deep adoration despite their opposing the

Truth. If you really love and revere them then please warn them about the evil consequences of opposing the Truth.

2 I just received a very tragic proof for my aforesaid explication in the form of a strange complaint. You may recall that yesterday while expressing my heartfelt sadness on the agreement between Socialists and some Ulema I had mentioned the extremely damaging consequences in Russian Turkistan as a result of the agreement between the preachers of socialism and the Ulema. And these damaging consequences were not only for the Ulema themselves but for Islam itself. Today I have received a complaint, in which reference was made to that speech which I made yesterday. The complaint stated that: "On the one hand you stop people from severely criticizing the Ulema and then on the other hand you yourself do so". These are some of the examples which enforce my belief that some of you are involved in adoring certain personalities more than you rever the Truth. I am narrating to you a true incident on how severe a punishment the Ulema of Russian Turkistan faced by cooperating with the communist activists and as a result Islam was uprooted from the very land which has been an ornament of Islam for 1200 years.

I now put forth those incidents which demonstrate how some highly regarded Ulema in India are repeating the same mistakes (as committed by the scholars of Russian Turkistan). You do not deny any of the two things that I narrated (how the Ulema of Turkistan and India are cooperating with the communists) and you cannot deny them (as they are based on solid facts) but then you have no complaints against those who are creating dangers for Islam due to their naievity. However you do want to

complain against the person who is trying to warn people about this naievity (and how this is endangering Islam). This means that you do not feel as much pain when Islam is crushed as much as when the idols that you rever and respect are injured. Inna lillahi wa inna ilayhi raj'eoon! If such is your condition then I really wonder who has recommended you to join our Jamaat. This Jamaat has been found only on the singular premise that after ending all reverences only the reverence for One God and His Prophet (pbuh) and His rellgion remain in your heart. After that if at all there are other reverences in you then they have to be subservient and under this reverence (of Allah and His Prophet and His Deen) and can uever go against it. But still you are involved in other reverences which oppose and go against this real and actual reverence and therefore there is no place for you in our Jamaat except outside it.

3 In the reports on your activities I heard very little about adult education. I do not understand how more to clarify its importance before you. First of all I do not have any power over anybody and even if I have some power, this work cannot be taken forcibly from anyone. This is a voluntary service and it can be rendered only when you yourselves feel its importance and try to do it with the deepest feelings of love and devotion in your heart. I have mentioned the advantages and beneflts of this (adult education program) before and also clarified its need before you. Now the educated people amongst you should reflect and ponder on how much part of their time (in terms of their mental and physical abilities) do they utilize for nurturing their own self and how much part of their time do they devote and sacrifice for God's work? If you calculate this then soon you will realize that you have

given the least and minimum part (of your self and your time) to God. Although your creed and faith (Iman) says that everything belongs to God. After accepting this if at all really your heart is now inclined and accepts the fact that God's right must also be fulfilled then to fulfill that right the minimum condition is to improve the condition of His slaves who are lying in ignorance, indifference and moral decay and to improve them you must devote some part of your time regularly.

4 Some people have expressed the thought that it is difficult for the general public to understand our ideology. This thought is not correct. You know that this Deen was understood by the Bedouins of Arabia and illiterate people who did not have knowledge about any book. Not only did they understand it but they even comprehended Deen with deep insight. As for the ones who acquired knowledge (of this Deen) they became the guides and leaders of the world. Then why do you suspect that the farmers, workers and common people of India will not understand it? My experience is that those have acquired bookish knowledge, cannot think straight because of which the simple straightforward things of this Deen also become difficult for them to grasp and we have to undertake long intellectual arguments to explain to them (some basic and fundamental issues of religion.)

But the common people understand this Deen to a large extent very easily as their thinking is at a natural level provided the person who explains them does so in any easy way and his own life is a personification of the things that he is inviting to and has faith on. If at all the masses will not understand the things that you present it will be only because of two reasons. First that you tell them such (complex and complicated) things that are

supposed to explained and taught to students of the Arabic Madrassas (who are adept with the intracacies of rellgion, theology, dogma, jurispudence and the semantics of the Arabic language) and secondly that you yourselves are not an embodiment of what you preach. (You do not practice what you preach). If your preaching is cleansed of these two things then you will see that the masses understand this Deen easily.

5 Some people have complained that when we tried to do the work of reform and propagation before the common people then some mischievious person gets up and says that these people are 'Wahhabis' and then after that no one is prepared to listen to us. The people who have presented this probably think this to be a very big obstacle in their path. However if the history of this word (Wahhabi) and this propaganda is understood for which this word was created then very easily a solution for it can be found. Actually in the 19th century because of some political reasons the Muslim governments of Egypt and Turkey and the rulers of India devised this word 'Wahhabi' to crush the reformist movements that were coming up in India and the Arab world. Amongst the useful formulae of propaganda is to give a label to the group that you want to defame and damge and then and all the evil things that you wish them to be associated with should be incorporated in the meaning of that special word. Then spread and propagate that word so much that wherever that word is used, then immediately for the audience all those evil things are instinctively visualized which you have associated with the word. Thus there is no need for long speeches and writings but in their place only uttering one word is sufficient (to damage and disparage that group).

Currently different parties have used this method for their propaganda. Words such as Mullah, Todee, Rudhiwaadi, Bujurwaa and other such words have been coined for this purpose and are popularized by circulation. A similar such weapon is usage of the word "Wahhabi" which some selfish governments invented for political reasons and then all the Muslim groups started taking advantage of it and branding (as Wahhabis) anyone they considered to be carrying out any kind of religious awakening in the masses or who would pose a threat to the achievement of their worldly objectives. Now the answer to it (being labelled Wahhabis by the mishevious) is not that you start denouncing (not accepting) your being a Wahhabi neither is it correct that you accept defeat and retreat where this weapon is used against you. But its remedy is simply to keep on leading a life as a Muslim and inviting people to follow Tawheed, Quran and Sunnah and ignore the people who call you Wahhabi. The definite and sure shot result of this strategy will be that now with the combined effect of your exemplary behaviour and their vicious propaganda, an entirely new meaning will be imparted to the word Wahhabi and it will be that Wahhabi is a person who leads a life as a simple Muslim and does not fight argue or debate with anybody. He has an excellent character, is honest in his transactions and invites people to the creed of Tawheed and following Quran and Sunnah. After that a person who desires to inculcate your noble qualities will never hesitate to approach you just because of the stigma of 'Wahhabiyat'. To the contrary it will attract him to you and he will henceforth seek out only Wahhabis wherever he stays (as he knows that Wahhabi stands for being an embodiment of good and virtue). However the people who do not like Islam (to be established and flourish) in its original state

will definitely shy away from you and will not draw closer. But you must not have any regrets for such who turned away from you and from the Truth.

RECOMMENDATIONS

After this session various recommendations were presented which had come from the different local units and members.

Amir e Jamaat himself read out each and every recommendation and briefly gave his opinion on it. The person who put forth the recommendation was then gave an opportunity to present his point of view in case he is not satisfied with answer of Amir e Jamaat. However such an occasion did not arise and all were satisfied with the answers of Amir e Jamaat. The summary of recommendations is presented below and the different comments which Amir e Jamaat gave after each recommendaton is also presented along side.

RECOMMENDATION 1

According to the earlier approved recommendation the proposed training school should be started immediately. If a permanent building cannot be onstructed right away because of war conditions then work must begin in a temporary building.

Amir e Jamaat:

This thing was discussed yesterday night in the Majlis e Shura. As a large building is not required for the secondary and high school classes hence the present building can suffice to cater to the proposal. However work should start as soon as possible albeit with certain

new extensions to the building along with some modifications. As far as raising a new building for primary school is concerned its preparations would continue, as earlier but it may take some time for the construction to start. The difficulties to raise a temporary structure cannot be easily removed.

RECOMMENDATION 2

A training centre must be arranged for the educated members of Jamaat.

Amir e Jamaat:

The secondary school and higher education institution that we propose to start contains a program for such a training centre.

RECOMMENDATION 3

Jamaat should make arrangements to provide Imams to mosques, teachers to the primary schools of rural areas and preachers to carry out the work of propogation in villages.

Amir e Jamaat

As far as the actual requirement (for providing Imams, teachers and preachers) is concerned which you demanded through your recommendation, our scheme to launch and run our own secondary and higher education institutions will fulfill that requirement. But I have a suspicion that behind this recommendation lies the effect of that noise and clamor that was being made since the last few years regarding the training of Imams and preachers.

There is a substantial group of people in our country who want to improve the situation that we find ourselves in but do not have that mucb insight to fathom and grasp the real reason for the deterioration in the situation and find the correct solution to bring us out of it. These people look at the ills and problems very superficially and think that these are the real diseases for which they suggest some cheap medications as a remedy and then start advertising them. Then these advertisements resound in the atmosphere, they captivate the minds of their audience in such a way that whenever someone thinks about improving the conditions then they immediately start demanding instinctively training of Imams, preachers and other such terms. I suspect that you gentlemen have also been influenced by this propaganda. If this is true then try to make your minds propaganda-proof. Just think about it. After all for what should the Imams of mosques be prepared? Do you donbt that the masjids have been deployed with unfit Imams only because suitable Imams cannot be found? Otherwise if good Imams can be arranged then the mosques of the entire country will grab them and very soon each mosque will become the heart-beat of Muslim society?

If the matter were that simple then what was the whole hullabaloo all about. Actually these incompotent Imams have not been appointed to the mosques on their own but we the Muslim community have brought them to such a level. The reality is that Muslims do not want those Imams who become real Imams (leaders) of their locality and make the masjid as the focal point of Islamic life. These Muslims with a bad temperament, with indifferent attitude to religion, deep in moral decay and having a materialistic and hypocritical attitude towards God makes

them like (only) such Imams who are weak and who live in the mosques, eat the food offered to them (by the faithful) and do the job of leading the prayers in a manner as the people desire. By way of analogy the problem is not that the body (ie Muslim society) is alive but the problem is that the heart (ie mosque) in the body was damaged in some accident and therefore it is the heart (ie mosque) that has stopped functioning.

Thus the real prognosis of the ailment is that the body (Muslim society) has become cold and unresponsive and has therefore made the heart also cold and lifeless.

If your objective is to prepare the kind of professional Imams (who work only for their remuneration) that the currrent society demands then please let it be clear that we are not in the business of preparing such professional Imams. If you want to make real Imams which are required by a vibrant and flourishing Muslim society then please understand that such a live and vibrant Muslim society does not exist. Putting it metaphorically, preparing real and genuine Imams (who do not serve for the sake of salary and perks but as a divine and sacrosant responsibility) for the society in its current state would be like preparing the groom even though the bride is not as yet even in the womb of her mother. The students that we will prepare in our schools will InshaAllah go on to usher in that strong and vibrant Muslim society. Naturally the ones who invite people towards reform and the formation of a new flourishing society will acquire leadership of that society. And the mosques of such a pulsating, lively society will become their hearts and nerve centres and their Imams will become the entire locality's religious and political leaders at the forefront with clean character and having the upper hand in public service and public life.

You have a similar misconception about the preparation of students studying in schools. It is not the case that these people are desirous of true Islamic education and there is lack only of trainers but the real difficulty is that people do not have a desire for true Islamic education. Their only motivation is to produce knowledge workers capable of earning wages and hence it is not our job to provide such a service. But if your objective is to prepare such Muslims who can mould future generations according to Islamic ideology then before preparing such Muslims try to create a realistic demand for them. In the same way the meaning of preparing people for the work of propagation (of Islam) is not clear in your minds. Do you want some people to be taught the art of propagation (of Islam) so that we provide the different Muslim social and welfare organizations in the country people who do the work of propagation but like a salaried professional. If this is not your objective then what is the need for continuously suggesting the preparation of such preachers doing propagation. The education that will be imparted in our schools and the spirit imbibed therin will be sufficient for this purpose and wherever these students who pass out from our institutions settle down and work, their morals, their dealings, their speech and character will be a means of propagating the religion of Truth.

RECOMMENDATION 4

The members of Jamaat and their children should marry only religious boys and girls.

Amir e Jamaat:

This is not something that can be presented as a recommendation. This is a logical and natural outcome of developing a real religious sensibility. In whatever person this sensibility develops not only will he not have marital relations with such people who have turned away from Deen and who are morally degraded but will not even like to keep such people as his friends. And if there is a person who claims to have religious sensibility but wben the time for marriage comes prefers (girls with) wealth and worldiy possesions instead of looking at (her) Deen and character then his claim is either fraudulent or be has a misconception about himself. God forbid if such people are found in our Jamaat then they must definltely be told that there is no place for you here. Because such actions give the impression that you lack in the required sensitivity towards Deen and your values are still very materialistic. Thus to present something which is an integral part of religion as a recommendation and then to implement it in the form of a Jamaat resolution according to me would be the same as passing a resolution in our ijtema that all members of Jamaat must offer Salat. Just as we expect the members of Jamaat to offer Salat (without any recommendation or resolution), in the same way we definitely expect that in their close relations, their friendships and all their other relations, unblemished and good character will be accorded the first priority (when it comes to the qucstion of marriage with a particular person) compared to all the other things (like wealth, family status etc).

RECOMMENDATION 5

Every member of Jamaat must be given instructions to withstand physical hardships.

Amir e Jamaat:

If the purpose of your recomendaton is that Jamaat shonld have parades and exercises and make arrangements for the military training of its cadre then please note that it is totally against our methodology and if the purpose of this recommendation is that people should be prepared to tolerate physical hardships (induced) by artifial means then this is absolutely futile and of no use. Please understand that there are many things in life which are necessary but if each one of them is made the ultimate objective or our primary aim for which people are motivated, extra efforts and arrangements are made then not only would our efforts be scattered and loose focus but with these countless small objectives, people would start loosing interest and their attachment with Jamaat will not continue for a long time. On the other hand if peoples vision is focussed on some great objective and its love is ignited in the hearts of people then people would work for all such things which they feel are necessary for the attainment of that objective and for different works they wonld not be required to be motivated separately.

I request you to exercise all efforts for igniting the love in your hearts and in others about the objective of Jamaat that we have now presented and towards which you yourself were attracted.The arrangement for the physical efforts that are required thereof will then take place spontaneously and automatically. If it demands tolerating hardships then even the people who have been brought up with a lot of love and care will bear all the

possible hardship for the love of their ideology and its objectives. If it demands learning some craft or acquiring some skill then the people imbibed with love in their heart for Jamaat objective will run towards it. For this work no external motivation wonld be required and the progress of the movement (Jamaat) would create new requirements and as the Jamaat progresses through different phases, those requirements would be quite well known and also be presented to you. Thus you would somehow be forced to cater to those requirements and all this wonld happen in a very natural way. But if we try to create a demand for something in our Jamaat prematurely and artificially and if we run a campaign to popularize it then it would not yield any results. However (if you still try to create that thing artificially then) as a formality the work will begin, done half-heartedly and then slowly come to an end.

RECOMMENDATION 6

In order to expand the work of Jamaat, a district wise list should be prepared of all those people who subscribe to the Jamaat periodical 'Tarjuman' (this information to be extracted from the sales registers in Markazi Maktaba) and then this list to be provided to each district and its adjoining zillas.

Amir e Jamaat:

For a long time I myself have been feeling its need but the number of staff working for our Maktaba and our periodical Tarjuman is so less that they cannot be burdened with the work of preparing these lists. However if 2-3 people from the members of Jamaat stay here (after the ijtema) then this need can be fulfilled easily.

Note:- On this appeal some people offered their services of whicb 2 people were instructed to extend their stay and complete this task.

RECOMMENDATION 7

Literature must be translated into English and other langnages. Also we must at least publish one section of our magazine Tarjuman in English or come out with a new English periodical.

Amir e Jamaat:

Undoubtedly it is important. But we have not found a suitable person yet for the translation into the English language. For other languages some or the other arrangement is being made about which you will come to know through the report of Qayyime Jamaat.

RECOMMENDATION 8

Simple literature must be prepared for women and children.

Amir e Jamaat:

As far as the literature for children is concerned this need will be fulfilled to a large extent by the curriculum of our proposed schools imparting primary education. However the question about literature exclusively on women issues and topics is especially important and for this we must take the help of ladies themselves. The members of Jamaat must pay special attention to try and make the women of their own families like themselves. InshaAllah some women will emerge out of them who

will prove to be quite useful in spreading this message amongst others.

RECOMMENDATION 9

Jamaat must exert efforts to compile correct Islamic history.

Amir e Jamaat

This is included in the project of our Research Academy which InshaAllah we will shape in a practical way after we compelete our scheme for opening a school.

RECOMMENDATION 10

Simple literature for circulation amongst the masses and non-Muslims should be prepared and also we need to develop contacts with villagers.

Amir e Jamaat

Undoubtedly there is little in our literature for the masses and non Muslims. The reason for this is that till now the work of producing literature is being carried out only by a single person who has a special ability to write for the educated people ("translator:- the person being Syed Abul Ala Maududi). Now we want the people who have writing skills to retrospect and determiue for which class of people and which kind of topics they can write and then start putting their abilities to use (by producing literature) in a practical way. As far as its printing is concerned even our own Maktaba can print them (the literature prepared by new people other than Maulana Maududi) which can be qualified to be Jamaat literature. As far as printing those books (with topics) which bear a

close resemblance in some or the other way with our message, then some members of Jamaat can come together and establish publication houses at different places or they can develop contacts with those publishing houses which some members have already established.

The best way to develop contact with the masses is the one that I have presented and which is in the form of imparting adult education. Regards the question of working in the villages, then I have said so on numerous occasions and also written about it, that this work is only for those who have that special ability and do not qualify for more valuable work. Everyone getting up and heading for the village is not only foolish but also like flowing with the tide. Similarly if a person who can do more valuable work other than touring village after village merely because this work (of working in the rural areas) is now popular is the wrong use of ones ability and (I dread) instead of getting reward from God there is a danger of being questioned about it. However those who possess the capability to make the villagers understand and who have an inborn attachment for this work they must definitely pay attention to this work. But for this; it is not right that a party or band of people move from one place to another touring different villages and come back. But its correct method is that you choose one village and do work in it for a long period of time till some people from there start sharing your views and transform themselves in terms of morality and are competent enough to be called the workers of our movement. After this use them to do the work of reformation and propogation in their own localities in the same way.

(* **Note:** The work to prepare the curriculum for adult education and to select the useful portions of curricula

prepared by other institutions of the country has been taken up by Muhammad Shafi Sahab, 92-Ahata Ahsan Ali, Ghaziabad and Sayyad Naqi Ali Sahab -Darus Salaam Pathankot)

RECOMMENDATION 11

It is suggested to start Markaz at some (other) places.

Amir e Jamaat

It would be better to keep this recommendation to open branch offices of Markaz on hold for some more time, because right now we must concentrate on harnessing all the powers of our Jamaat, our resources and useful people to empower the existing Markaz. Then later on (once the Central Markaz gains sufficient strength) whatever branches of Markaz will be established in different parts of the country InshaAllah they will be quite useful and will perform the dual task of both empowering the Markaz and at the same time deriving power from it too. But right now if our members and our Jamaats in different zones concentrate on making branches of Markaz then the result will be that our power will be scattered. (Then) neither would the real Central Markaz be created neither would the branches of that Markaz acquire some useful shape. By this I do not mean that you even stop thinking and planning wherever you all see the possibillty and opportunity to open Markaz branches. It is better that you are always aware of all aspects (of opening the Markaz branch) and when the opportunity arises to establish the Markaz branch then you already have done the planning and have some well thought out schemes in mind.

RECOMMENDATION 12

Markaz must be located in some central location of the country.

Amir e Jamaat

A place becomes central (automatically) when the Markaz is located there. Now it is better to leave this question and address it some other time. When once we have decided (earlier) together that we have to work here only (Translator: the Markaz was located in the premises of Darul Islam Pathankot East Punjab and some people felt it should be in some bigger and centrally located cities like Lahore or Delhi) then there is no point in raising this question again and again. Besides we have realized by experience that these sort of recommendations only come in the form of a desire (and have no concrete basis and are not based on ground realities). However neither can people reside in desires and wishes neither can a book depot nor can a printing press be run established through hopes and wishful thinking. These things require space and rooms which are both available here to some extent.

RECOMMENDATION 13

Jamaat should design a practical scheme for the development of women in Jamaat and offer them the relevant guidance.

Amir e Jamaat

This question is really important for us as to how should we carry along our women with us (and carry out our work amongst them). It is obvious that as loug as the women are not with us then 50% of the population will be

permanently separated from us and that 50% population (the women folk) will also be the one in whose laps the remaining 50% population will be nurtured. Hence for the progress of our Movement it is very important for us that both men and women join us equally. But this job is not so easy for us as it is for other movements and parties. The other movements bring their women in full public display by teaching them the lesson of freedom and prepare them to struggle with the men shoulder to shoulder. But we have some constraints while working with women imposed by the restrictions of the Islamic principles and the limits prescribed by the Shariah. This is the only reason for us to encounter certain difficultles under the present circumstances. If you ask me today the best way to spread the message of Jamat among women is that our friends and well wishers should spread the message and invitation of Jamaat amongst their (own) mothers, sisters, daughters and other women in their family and influence them through their own character. The educated women should be made to read the literature and teach the other women who are not so educated. If efforts are made in this way for a long time then a large number of women will start sharing our thoughts and we can hope to get some women workers and cadre for Jamaat who will spread our thoughts and exert their moral influence to other homes in the neighbourhood. However kindly take special precaution not to give membership to women merely because they are the wives or relatives (of members of Jamaat). In matters pertaining to Jamaat it is not correct to utilize ones relation (to be granted membership and entry into the Jamaat) else a lot of wives will join the Jamaat along with their husbands and become unproductlve and useless members of the Jamaat without having any real change in way they think and the way they lead their lives.

Please do the work of spreading the message of Jamaat in your homes in the same way as you do outside and persevere continously with patience so that the ideas, the way of thinking, the whole perspective changes and you find real and genuine change in the morals and character of your wives and the other women of your family which is a pre-requisiete for spreading the work of Jamaat. Just as we do not allow men to join Jamaat without getting a proof of this change and stability in the same way we also do not want the women to join us (without fulfilling the desired norm for entry into Jamaat).

RECOMMENDATION 14

To make arrangements for financial aid to those who gave up their means of livelihood (job and business) by quitting the unIslamic way of life and unIslamic source of income.

Amir e Jamaat

Undoubtedly the ones who after accepting our creed and ideology leave their existing means of livelihood from unIslamic sources deserve our help as much as possible. And we are morally obliged to do so but only at a personal level, not at the level of Jamaat. It is not correct to make some program in Jamaat and make Jamaat responsible for their provision. Jamaat cannot do anything other than clearly pointing the difference between Truth and falsehood before people and develop a sense of the (halal) permissible and (haram) prohibited. It is ones own responsibility to accept the Truth and then desire to move away from falsehood, to quit the haram and acquire sustenance only from the halal source of income. By way of analogy please understand that if some Jamaat

propogating high morals advise people to leave promiscuity and observe marriage; then it not the responsibility of that Jamaat to also open a marriage bureau. Hence there is no reason for a Jamaat propogating the Truth to be burdened with the responsibility of providing employment for people just because they are guiding people to leave the forbidden source of income and acquire the permissible means. However it is definitely the moral responsibility of people of such a Jamaat that while they themselves try to avoid the forbidden means and search the permissible means of income then along with that they should also help other such people who like them are struggling for this same purpose. As a Jamaat what we can do at the most is to provide information regarding some jobs and trades to the people who want to lead a halal way of life. In the same way we can also try to establish contacts with different members of Jamaat who want to establish some industry or a run business scheme provided they keep us updated on their manpower requirements.

RECOMMENDATION 15

Some special steps must be taken to invite the Sajjadanashins and Peers (religious chiefs of the Sufism order/mysticism school of thought) towards Jamaat because each is capable of pulling thousands of his followers along in case any accepts and joins Jamaat.

Amir e Jamaat:

There is no doubt that this group of people is very influential in our country and lakhs and crores of people are associated with them. But there are very few people amongst them who are really God-fearing, upholders of

Truth and who do good work. A substantial number of them are misguided and the worst in turning away from God. They have not only stopped listening to the Truth but have also sealed the ears and hearts of their disciples and the ones who rever them. There is no use of inviting them towards Jamaat as they will not accept the Truth and will never agree to give up their demi-Godly status. In fact it can have quite an opposite reaction and can be likened to throwing stones at beehives and provoking them to attack. Instead of addressing the Peers and Sajjadas directly try to spread the correct religious thoughts and ideas in their circles and amongst their disciples who rever them, keeping in mind their weaknesses (in terms of the overbearing and unwarranted devotion and status they accord to their mentors) by taking the necessary precautions in your method of propagation. The magic charm of these Peers will be broken eventually. If it does not break through us then communism will definitely break it. But we hope and pray that their stranglehold breaks through us because if it breaks at the hands of communism then Islam will also be crushed along with these Peers.

RECOMMENDATION 16

Amir e Jamaat should tour the country along with some selected people for spreading the message of Jamaat.

Amir e Jamaat

I was already thinking about what has been suggested in this recommendation since a long time. However right now I am having too much workload of Markaz on me. Also my health has been indifferent since a long time which is why I could not put this (recommendation) into

practice. I am waiting for the workload of Markaz to reduce to a level where it can continue without me and that my health also improves so that I may be able to tour different parts of the country.

RECOMMENDATION 17

Jamaat should adopt the style of (late) Mauiana Ilyas Sahab for carrying out the work of propogation amongst the masses.

Amir e Jamaat

I have already presented my thoughts on this before. I do not want to say anything against the method of propagation of the late Maulana. Those who are satisfied with his method of doing work may join the ranks of his Jamaat and his workers (Jamaat e Tabligh) and this too will be something virtuous. But I do not think that the method of work we have adopted as Jamaat e Islami should be mixed with the methods of other Jamaats. Let me state that of whatever I know of them, I am not satisfied with their method of propogation. Definitely this method is not helpful for those who have the idea of total revolution that is in front of us.

RECOMMENDATION 18

Jamaat must organize a congregation of all the Ulema (scholars) of India and present the message of Jamaat to them.

Amir e Jamaat

This is a hypothetical suggestion which no practical person can entertain. If anyone of you wants to

experiment by himself then please go ahead, I will not stop you. But I myself cannot take any such step. I am not saying so because of ego issues but only because I consider it to be quite futile and I do not hope to derive any useful result thereof. As far as the extent and span of our message is concerned I know that it has reached the Ulema and most of the educated people of this country. If a person is satisfied with its correctness and truthfulness then he can accept this message without having to go and meet him and presenting the message in person before him. You should not expect someone to remain passive after accepting the Truth and listening to the voice of Truth merely because he was not approached personally with the message of Truth.

RECOMMENDATION 19

The Ulema in our Jamaat should tour the local units of Jamaat in their surrounding areas and try to keep them active.

Amir e Jamaat

This recommendation really calls for attention. The Ulema who have joined this Jamaat must themselves realize their responsibility and must always take out some part of their time for this work and keep touring their surrounding areas and keep the local units active. But I want these kinds of works to be carried out voluntarily instead of doing them after receiving orders. The service done of your accord and with your heart and soul is far superior to the one carried out only by a sense of responsibility. My entire effort is to motivate people to do work that they love and like to do and create a sense of responsibility in them so that they evaluate their own

strengths and abilities and try to utilize them in the way of Aliah in the best possible manner on their own accord without any external pressure.

RECOMMENDATION 20

To try and spread the work of Dawat and Tabligh (Propagation and Invitation) outside India

Amir e Jamaat

This thing too was before us from the beginning and if it were not for war conditions then we would have definitely initiated something or the other. Right now we have established Darul Arooba for this purpose in that we prepare literature in the Arabic language and try to send it to the Arab countries. After the war ends InshaAllah we will start publishing Arabic literature and will publish a magazine too in Arabic. Then after some literature in Arabic is prepared I myself plan to go for Hajj with some people of Jamaat and try to spread this message to the Hajjis who have come from different countries. In this way we hope that we will get a chance to establish contacts with some good people abroad and some avenues would be opened to do wok on a much wider and bigger scale. In the same way we are also struggling to make English as a means of publicity so that an international language becomes a means of our propagation.

RECOMMENDATION 21

Besides Jamaat literature other good literature should also be kept In the Maktaba (bookshop) of Jamaat.

Amir e Jamaat

This recommendation had come in the ijtema of Delhi and at that time this work was given to Maulana Masood Alam Sahab, that he tries to filter out books from Urdu literature which presents a correct religious point of view and which can be considered to be good literature from the perspective of our objective. In this regards he worked very hard and reached the conclusion that there is a paucity of such literature in the Urdu language. Since a long time the correct framework of Deen has been absent and things which misguide the reader have unknowingly entered whatever good literature we have currently. Hence we take a lot of precaution in publishing other books from our Maktaba. We cannot hope for the correct type of Islamic literature till the influence of our propagation expands and spreads among the educated elite of this country. However we will still try to acquire the non-Jamaat books according to a small list prepared by Maulana Masood Sahab.

RECOMMENDATION 22

The curriculum that has been prepared for our schools shonld be published as soon as possible.

Amir e Jamaat

We are tracking this. But after the syllabus is prepared it is the job of our religious schools affairs co-ordinators Maulana Amin Ahsan Sahab and Gazi Muhammad Abdul Jabbar Sahab to take a decision whether it is worth publishing,. Right now it has been decided that it should not be published immediately as soon as it is prepared. Rather we should first implement it and check if the

results are as per our expectations. And only then should we bring it in to the public.

RECOMMENDATION 23

You have put a condition for admissions in our schools that the parents must not only agree with our ideology and objective but also promise to make their children follow our ideology. This mandatory condition must be removed and admission should be opened for the common children so that a large number (of students) can come in our schools and we get an opportunity to influence their minds and character.

Amir e Jamaat

This (mandatory) condition has been put after a lot of deliberation and all the aspects were analysed before a final decision was taken. Undoubtedly it appears very convincing to allow all kinds of children in our schools and we influence them with the effect of our education and training to such a degree that their creed and behaviour is in consonance with our school of thought. But if you analyse deeply then you will come to know that we will not be able to benefit much using this method and the benefit accrued will be less than the loss we will suffer in terms of committing our time and resources.Nowadays people are educating their children only to earn money. If at all they have some interest in religion then is only to the extent that their children become observant of prayer and fasting and acquire some religious knowledge. Beyond this it is very difficult to convince them to become attached to some kind of religious activity that may become an obstacle to their worldly pursuits even if they were to be achieved through prohibited (haram) means. If

these sorts of people send their children to our schools then their aim will be to gain benefit from our hard work by giving them a better standard of education (in our schools) as compared to other schools for the initial few classes. After this they will remove them from our schools and put them in government schools. They will then make them appear for exams and in a way sell them at the hands of Satan for a few petty rupees. A substantial number of students in spite of being influenced by our education and training will go on the same way because of parental pressure and very few students at the most 5 % may emerge (from our schools) who remain steadfast enough to make our objective as the aim of their lives and do not sway away from the right path by their parent's pressure.

The question is why should we expend our abillties and hard work on those 95% boys which will not provide any benefit to our Deen and in fact nurture evil in order to gain those 5%? Then the kind of efforts to sway these 95% students from the true path, the kind of pressure they will be subjected to will definitely weaken their determination to continue on the path of Truth. They will be threatened to be expelled from their homes and their school fees would not be paid (by their parents), their own folks will trouble and harass them so much so that even students with very good temperament and firm determination will retreat in the end after accepting defeat (and start favouring evil). This will have a very negative impact on other students and these negative examples (of how such good students could not withstand the pressure from the forces of evil and eventually succumbed to it) will weaken the moral strength of other students. Also we do not want our schools and the climate it is trying to evolve to be perpetually under threat. We want that from

the very beginning parents should know the purpose for which we want to prepare their children and they themselves also wish to prepare them for the same objective. We do not care even if we get very few such children. If you get 5 such acres of land which is completely in your possession it is better than you getting thousands of acres but every time there is a fear that from a substantial portion of this land the green harvest that you have prepared will be snatched away from you. But don't think that in India there will be very few parents ready to give (us) their children for the sake of the objective of Jamaat. And that this number would be so meagre that it would be insufficient to even run a school with them. I would estimate that even in such unpleasant conditions there are a lot of people in this country who are prepared to put their children in the way of God and will not care wbether their children will get worldly benefits or not. However we will create an exception to our condition (that all students to be enrolled should have their parent's approval) for such students who come to us after revolting against their parents in matters of Deen and are not prepared to ruin their Hereafter by following the wishes of their parents (who want them to study in the ungodly institutions and tread the path of evil). This is the only situation in which revolting against parents is not only permissible but becomes obligatory. And for such students we will not compel them to seek admission only upon getting their parent's approval.

RECOMMENDATION 24

Every member of Jamaat must purchase the periodical "Tarjumanul Quran" and "Kausar".

Amir e Jamaat

Maybe you are unaware of the fact that you live in a country where the moral condition of people is such that in spite of working selflessly and altruistically no person can escape the allegations of selfishness and suspicion of wrong doing. In spite of taking all precautions I have been mocked with names such as "Bookseller"and "Merchant" ouly because all the books are sold in our book depot. Now do you want to make these allegations stick? Please do not even think about such recommendations neither spell them out in public. Members of Jamaat must have full freedom to purchase or avoid purchase of both 'Tarjumanul Quran' and 'Kausar' There is no reason to make its purchase compulsory. However to be abreast with the activities and thinking of Jamaat; its reading is necessary but it may be sufficient to obtain the same from anyone who has already purchased it.

RECOMMENDATION 25

Every member of Jamaat shall deposit his Zakat with the Bait ul Maal

Amir e Jamaat

Regarding this matter 1 have already given instructions regarding the comments on the reports and I hope that whatever instructions have been given shall be strictly followed.

RECOMMENDATION 26

Every member shall present his income and expenditure details to the Amir of his local unit.

Amir e Jamaat

We cannot demand this of our members because of Shariah restrictions as the Prophet (pbuh) did not do it.

RECOMMENDATION 27

Every member of Jamaat must save 4 annas per day for Bait ul Maal

Amir e Jamaat

We do not have the right to impose any such restriction because of Shariah restrictions and also because no other kind of Infaaq (spending in the way of Allah) was made compulsory during the time of the Prophet (pbuh) other than Zakat and other obligatory donations. Actually the benefit of 'Infaq fi Sabi-lil-lah' (spending in the way of Allah) is lost if it is made compulsory. To whatever extent it was required for the collective needs (of society and Deen) Allah Himself has made it compulsory on every person according to his financial capacity. After that it is left entirely up to the person's attachment with God and his yearning for charity and good and his inclination towards the religion of Truth. Thus the amount a man spends in the way of Allah is proportional to his attachment to God.

It is one of the specialities of Shariah that it has demanded very few pious deeds by means of mandatory regulation and a lot of good deeds have been kept outside the limits of legal stipulation so that man adopts it on his own free will. Man's moral and spiritual progress in this world as well as his success in the Hereafter completely depends on the good deeds done voluntarily. If you keep this in mind then instead of thinking about such suggestions you will encourage and nurture such emotions

in yourselves and your cadre through which one is prepared to sacrifice his time, his wealth and his abilities for the sake of God and His Deen.

RECOMMENDATION 28

Jamaat cadre having vocational and technical skills should teach them to the other cadre (to help them gain employment and sustenance) and others having financial power must help out others by employing the poor members of Jamaat (at their workplace or in their business)

Amir e Jamaat

To recommend these kinds of things as something to be done on a permanent basis exposes us to the risk of getting diverted from our objective and its struggle towards other smaller things which will then start becoming our real programme. Hence instead of bringing such recommendations in public one should try to create this spirit in the members of Jamaat that they must always be at the forefront of helping out each other in whatever way possible.

RECOMMENDATION 29

For the publicity of our literature Jamaat must give advertisements in newspapers and periodicals and put up bookstalls in the different public meetings of various political and religious parties in the country.

Amir e Jamaat

Our experience has been that every newspaper and periodical is catering to its own particular market of

people who share their views, ideas and ideology. If we advertise our books in such newspapers and periodicals which are appealing to a particular market in a way that is dlvergent from the way of Jamaat then there is little possibility of getting any customers (increasing our demand) which can even compensate for the expenses incurred for our advertisement. Hence we must first spread our periodicals with patience in our own circle of influence. By the Grace of Allah our literature has carved a niche on its own. Along with this if our members and the people who are interested in our thoughts and our sympathisers also keep on trying (to spread our literature) then InshaAllah we will not feel the need for advertisements.

Regarding putting of stalls in conferences, it is more appropriate that the local unit from that place or the nearest local unit shall put a stall in the area in which the conference will take place there. It does not befit the Markazi Maktaba that people from here try to reach every public meeting in the country with books and literature.

RECOMMENDATION 30

Attention should be paid to the previous writings in Tarjumanul Quran which have not yet appeared in the form of books. Besides this the objections and questions that have been raised against Jamaat e Islami and the answers to which have been given in Tarjumanul Quran should be compiled and published in the form of a book.

Amir e Jamaat

Regarding the first part of the recommendation let me clarify that we would have published these books had it not been for the war conditions. We are waiting for

restrictions on the printing paper to be reduced so that we can print everything immediately which have been held up till date.Regarding the second part let me confess that I too feel its need. But because of lack of manpower this work could not be done. If somebody can collate the objections (that have been raised against Jamaat e Islami) and then their answers that appeared during the past 4-5 years in the Tarjumanul Quran and sends it to me then it will be easy for me to edit and rearrange them. And I will try to also incorporate the objections that reached me verbally and the answers I gave them. We hope this will prove to be useful to Jamaat.

RECOMMENDATION 31

Different suras of Tafheemul Quran should be published in the form of separate booklets.

Amir e Jamaat

Till date whatever has been published in Tarjumanul Quran from Tafheemul Quran is only targeting the intellectual class. I will have a look at it once gain and try to get convinced if it can be published for the general public. Right now if somebody wants to benefit out of it then he may use the parts that appear in Tarjumanul Quran

RECOMMENDATION 32

Jamaat must undertake the recompilation of Islamic sciences and start preparation of Islamic literature according to the situation of Muslim countries.

Amir e Jamaat

The first part of the recommendation is included in the scheme that an academy be established which will carry out that work. The second part will InshaAllah be put into practice to some extent through Darul Arooba. But it is very difficult to produce separate literature for different countries according to its political, social, moral and intellectual condition.

All global movements start from one place initially and the core principles of that movement are first presented, explained and put into practice depending on the local conditions. When the effect of this movement reaches other countries the people who are infiuenced by that movement then themselves start producing their own literature according to the local conditions. This method has also been adopted by the Quran. Hence instead of producing separate literature for each country according to its conditions it is more appropriate and practical that we produce literature from our Markaz only for that country keeping in mind the peculiar conditions of that country. Later on the same must be translated into other languages.

RECOMMENDATION 33

Instructions should be given to members of Jamaat to avoid futile arguments and getting involved in meaningless and worthless things.

Amir e Jamaat

This work has been going on ever since the formation of the Jamaat. This thing is mentioned in the constitution itself and I always emphasize it in my speeches and writings. But to stop it formally by giving orders may prove be more harmful than beneficial. The mentality of

people will change slowly and then the old way of thinking shall give place to new way of thinking. This disease (of futile and worthless arguments and debates) will slowly keep on reducing by itself.

RECOMMENDATION 34

Article 4 of the constitution should be strictly implemented and members should be expelled from Jamaat who do not follow it.

Amir e Jamaat

We have been practising it (the creed mentioned in article 4 of the constitution) ever since the Jamaat was created. If at all there has been some relaxation regarding its implementation then it is only because of the absence of the Department of Tanzeem (Organization) As we did not have enough resources to examine the moral and realistic condition of our members. But now as the organizational work has being officially launched and so we are implementlng the constitution with full force and are not giving any concession to anybody. Amirs of local units must help us in this regard so that there is no weakness in the discipline of the Jamaat.

RECOMMENDATION 35

Every local unit of Jamaat must compulsorily address the students and general public at least once a month.

Amir e Jamaat

Although this recommendation is useful but right now we cannot accept it because at a lot of places we do not have such cadre who can be given the responsibility of

giving public addresses. In those places where such members are present then the respective local Ameer must pay attention to it. But before implementation it is necessary for the local Jamaat to intimate Markaz about the people whom they want to utilize for delivering public speeches. The local Jamaat must first test their oratorical ability and also send us the necessary report about them to assure us that Jamaat will not be misrepresented by giving them the responsibility of public address.

These recommendations continued till the 7th Session. After that Amir e Jamaat told Maulana Amin Ahsan Sahab to address the Jamaat.

SEVENTH SESSION

8 Jumadul Awwal 1364 Hijri 21st April 1945
after Salat uz Zuhar

Speech: Maulana Amin Ahsan Islahi Sahab

REVIEW of Reports

Gentlemen,

I have an unpleasant responsibility in your ijtema. I have to review the reports that you presented. I have to point out their deficiencies and warn you about your mistakes for the future. I have to neglect the good and helpful aspects of these reports and only look for any faults and shortcomings in them. Maybe most of you may not like this fault finding but I have to perform this obligation anyway. Although I am happy that Amir e Jamaat has already reviewed your works at suitable places and has also given you the required instructions which has made my work easy to some extent still I also wish to draw your attention towards certain things.

The Compilation of Reports

I want to first draw your attention to the compilation of your reports. The reports should not contain any unnecessary things at all. While preparing them, you must consider that their objective is only to find out your situation, what are the conditions there, what are the possibilities to spread the objectives of Jamaat? What is

the condition of your cadre? What kind of sympathy are your sympathizers extending and what is the intensity and nature of the opposition you face and the obstacles you encounter? These are the kinds of questions towards which you must pay full attention. Markaz and the members of Jamaat would like to know these sorts of things from you. Besides this, the unnecessary things that you write in your reports also wastes time and a lot of good and useful things do not come forward. There should particularly be no trace of praising ones own local and personal conditions or some selected people. It is true that to prepare this kind of report in which all the necessary things are included and all the unnecessary things are eliminated is not easy. But if you inculcate the habit (to write) only that is relevant and avoid self praise and feelings of considering others to be inferior and reporting with exaggeration and in an artificial way then your work will become very easy and the real objective of these reports will be achieved in a better way.

The trouble created by admitting ones shortcomings

This time I have observed something special in your reports and that is you are overwhelmed with admitting your shortcomings. If a person admits his mistakes honestly, then it is habit that is liked. But it also has a dangerous aspect to it that we should be aware of. There is a fear that it may become your habit and the awareness of performing your obligations must not be buried under it. The second fear is that sometimes one develops a sense of arrogance even in humility and it would qualify as a big vice and sin and therefore it is our heartfelt desire that Allah save every Muslim from such arrogance.

If a person has understood a thing to be the Truth then it is his responsibility that he endures all kinds of hardships and calamities for it. If a person's sense of honor is not hurt upon watching the Truth being destroyed then he is in one of the following conditions: either the real value and importance of the Truth has not yet dawned on him and it is the lack of knowledge and wisdom or his heart is filled with fear of falsehood and his heart is still not cleansed of sin, vice and corruption. The first thing that one should expect of a reasonable and sane person is that he can never agree to see the Truth being oppressed and crushed. That person lacks the gem of humanity – It is regrettable that he (such a person) is born and even more regrettable is that he continues to be alive. If a person lacks knowledge then it is his responsibility to increase it through the Book of Allah and if he lacks courage then he should pray to Allah that Allah grant him the Grace to practice and relieve him of the diseases of cowardice and fearfulness.

The formation of Jamaat e Islami will become meaningless if we lack in knowledge (about Islam) and courage and we try to hide our shortcomings under the guise of accepting our faults. The objective of publishing our literature is to present the Truth openly before people. We have adopted the collective system of life because strength gathered by unity and togetherness helps in removing each others weaknesses and creates a kind of energy and vitality which is required for the service of Islam. Now it is your job to create the zeal of acquiring knowledge and establish the blessings of collective life. But we are highly surprised to note that people want even their own responsibilities to be discharged by Markaz. For them Markaz must not only create knowledge in people

through literature but also discharge their portion of deeds by becoming their hands and feet.

The people who think in such manner must realize that no one else but them is going to do their work – and the work will not be completed merely through wishful thinking but by carrying out that work in practice. I do not know of any magic mantra that will complete our work merely by blowing some air sitting here. We can elucidate the Truth and complete our role in it but to create courage in others for the Truth is beyond our capacity.

Some people also want that the speed of progress of Jamaat should be increased and to achieve that: Jamaat shonld join some fast moving Jamaat no matter which direction that speed takes you. The people who entertain these thoughts are also quite far from the temperament of Jamaat. They should read the literature of Jamaat carefully so that the confusion in their minds is cleared. Not only do we need speed but we also need the correct direction. We feel that it is better to remain motionless facing the correct direction than speeding towards a wrong direction. It is foolish to feel envious of the person who is speeding in the wrong direction and it is disastrous to imitate him. It would have been better for the people who encounter such thoughts to test the fast moving Jamaats for a few more days before joining Jamaat e Islami. If they had joined us after that then they would not have been so problematic for us.

WELCOMING THE OPPOSITION

We are happy to note that the fear in our members of being opposed is reducing to a large extent. People are now developing the courage to confront obstacles and move forward. This is the blessing of life under Jamaat

and the appearance of this blessing is proof that our life under Jamaat is proceeding in the right direction. One must realize that it is not enough to reach a state where we do not fear the oppositlon on the path that we have begun walking. This is just the first demand of this path without which you cannot take a single step on it. The real requirement of this path is much more, which is that we inculcate an attitude of welcoming the opposition. The law of Allah tests a person in whatever path he chooses, be it of the Truth or falsehood and the identity of the path of Truth is that it is full of trials and tribulations from the beginning till the end. Just as a clever student of mathematics becomes happy upon seeing a difficult question as he has one more opportunity to test himself; similarly a Muslim who has true determination feels happy on facing some new trial as he now has one more opportunity to prove his faithfulness towards the Truth. Flickering lamps may undoubtedly be extinguished by the blowing of winds but the smoldering cinders of an oven get inflamed even more with gusts of air. Just as an oven of fire makes the wet logs of wood part of its fodder instead of trying to escape from them, similarly instead of getting crushed by the opposition you must develop the capability in yourselves to extract your power and nourishment from them. Unless we develop this capability we cannot hope to perform any good service for the religion of God.

The opposition that you have mentioned is of various types but (let me assure you that) there is none (amongst them) worth fearing. This opposition has been created automatically in this world whenever there has been a struggle for the service of the Truth. Quran has taught us that the creation of opposition is exactly according to the

wisdom of Allah. This is the criterion for differentiating between a true and false believer and the only way to secretly test how man uses his power of freedom of choice (to do good or evil). Hence there is no need to be dejected with this opposition. However we must pray to Allah that He keeps us steadfast on every occasion and protects our faith and determination.

ANSWER TO A QUESTION

A common question posed by the members is that "when the invitation of Jamaat e Islami is completely according to the Quran and Sunnah: in fact it is an invitation for practicing the entire Quran and Sunnah and in spite of all their efforts the people who oppose us have not been able to prove anything in it that is against the Quran and Sunnah, then what is the reason for Muslims to take such a long time in accepting the invitation of Jamaat? This question has perplexed a lot of people and sometimes this indifference showed to Jamaat makes the same Truth less meaningful to some of us which was very much evident before. Hence it is important to ponder on this question. As far as I have thought the reasons for the indifference of Muslims towards this pure religious Dawat are quite deep. Muslims have not reached this condition in one or two days. They have been brought to such a stage slowly and at each stage attempts have been made to assure them through the Quran and the Sunnah that this condition is the present day requirement of Iman and Islam. A long period has passed since they turned away from the Truth and at each turn along this false path they have paused for a long time assuming it to be the straight path of Deen and Shariah and the supposedly religious people have participated in reinforcing this misconception

and then they have written voluminous books of juriprudence, not only to legitimize this "going astray" but also to make it something mandatory or inevitable. In fact they believe that whatever steps they have taken is under the confines of Shariah and right now their position is absolutely according to the Shariah.

Obviously the Jamaat that has been destroyed like this slowly, whose destruction so hidden, whose history of decline so long, which has been assured that this is not a decline but actually an ascension and is under the misconception that its present status is completely according to the Shariah and not away from it --- how can that Jamaat accept your Dawat so easily that does not merely demand of them to change and reform a little but asks them to do true repentance and undergo complete reformation. When you ask of them "O ye who claim to have Iman, bring true Iman" and point out the deficiencies in their deeds and even their creed, then naturally they are hurt by this Iman and the old arrogance of their religiousness is hurt by that. They cannot accept easily that till now they were on a totally wrong path.

It is man's nature that he considers himself to be eligible for more and more concessions and Muslims also have this misconception that Islam is an undemanding religion that can be molded according to every situation. Hence they are afraid to come to the narrow path that you are showing them and they understand that when the state which they have adopted is not any different from being termed and assumed to be religious then what is the use of surrounding ones life with restrictions (as Jamaat e Islami imposes)? Therefore until you clarify this reality before them that their present life has completely moved away from Islam and you do not open their hearts with your

evidence to accept this reallty, till then we cannot hope that they will be inclined towards accepting our Dawat. But this work is not easy, and not everyone can do it. People only fear this aspect of our invitation and severe misconceptions are created by it and from which the people who oppose us derive their ammunition to provoke people against us. Hence the responsible people of our Jamaat who fully understand this aspect of our invitation and those who have not understood it completely must be cautious at least while speaking with people on this aspect so that no obstacles are created in our way unnecessarily.

INDIFFERENCE OF ULEMA

The reasons for the indifference of the common Muslims towards our invitation have been described above. As far as the Ulema (scholars) are concerned it is common knowledge that they are responsible for leading Muslims towards their present condition. This bloom is their creation. The existing meaning of religiousness, Islamic piety, Iman, Tawheed, Prophethood, which are deeply ingrained in the minds of people have been created by them. These people assume with genuine piety that it is their exclusive job to save Islam from all troubles and afflictions and they continue to do so even today. How can you expect of such people who are engrossed so deeply in this delusion to accept with an open heart that whatever guidance they have imparted so far was wrong and the right path is the one towards which so and so Jamaat is inviting. Undoubtedly the demand of truthfulness is that they should not shy away from accepting this clear reality. The biggest quality of the people who accept the Truth and while accepting and announcing it has been described by the Quran that they do not care about what people say.

However the same weaknesses of human nature lle concealed in the exceptional people just as they exist in the common people.

Just as the pride of religiousness of our masses does not allow them to bear the shame of reaffirmation of Iman in the same way the pride of leadership in our exceptional people does not permit them to accept that the path which they themselves showed was wrong. They have gone so far in the wrong direction that it is not easy for them to return from there. You must also keep in mind that the mischief of religious consciousness is more severe than the mischief of acquiring worldly gains. People get trapped in the path of acquiring worldly pleasures due to some cravings but when the light of Truth permeates their hearts, they are enlightened and the right path is now clear before them.Their obstacles are usually laziness and lack of courage that can be easily removed with a change of heart. It is not an easy thing for people who have turned these mistakes into Deen and piety and they worship them and make others worship them too, to destroy and break their beloved idols and accept a new Deen. This is the Jihad e Akbar (greater struggie) for which very few people come forth. Allah has kept trials and tribnlations for everybody and the mesh of mischief gets more concealed and subtle as ones eyesight sharpens.

Of these people not a single one could point out till date the fault in our invitation. In fact every one of them acknowledges the fact that Islam only desires whatever we are saying. But since their hearts are not inclined towards accepting it, they make up things against it without any qualms. And if the educated decide to speak out against some very venerated and revered personality then they will still find some fault in the criticism and try to make

that criticism void. If they do not find any defect in the invitation then they somehow find some defect in the one who is giving the invitation and say that even though the invitation is exactly according to the Quran and Sunnah but since we cannot rely on the person giving invitation hence in stead of following him we follow so and so. Although there may be some faults in their invitation but he himself is pious and can be relied upon. This thing is so dreadful and heart breaking that they have given the status of Truth to these people. Wherever they go Truth is with them even if they adopt the path of worshipping fire instead of praying in the Kaaba the house of God.

What can be a more terrible example of bigotry and ignorance? Honesty demanded that they accept our message if it really was the Truth and if our weaknesses were causing an obstacle in their acceptance (of Jamaat ideology) then they (instead of joining Jamaat) themselves should have become the messengers of this invitation and marched ahead. We would not have had any hesitation in following them. But we cannot understand this strange thing that they can deliberately tread a wrong path provided the one who calls and leads that path is religious according to them and they cannot walk on a correct path which they themselves acknowledge as correct because they cannot put the label of religiousness that they perceive on the person inviting towards that correct path.

Like the Catholic Church these people do not accept the existence of religiosity outside their circle otherwise obviously they could not present any proof for supporting their argument (against why they are not joining Jamaat). And we are certain that they also are not satisfied with their stand and soon their mistake will become apparent to them. If not today then tomorrow they will see how

independent the Truth stands out compared to the patronage of any particular person or group. And when man makes fellow human being as his Qibla and Kaaba (the object of veneration and prostration) instead of the Truth then in fact he harms himself only and not the Truth.

THE TROUBLES FROM POLITICAL PARTIES

Apart from the masses and the Scholars you have also complained against some political parties. The opposition of these political parties against you is totally natural. Their objective is diametrically opposite to our objective. The truth is that our progress and growth will soon sound their death kneel. Hence if they understand us well and also themselves then they can only be our adversaries and never friends and we should be prepared to tolerate the worst from them. Right now there is no political party which has escaped becoming the target of our criticism. Jamaat e Islami has termed the work of each one of them (other political parties) to be wrong and described the existence of each as falsehood. Then why do you hope that they will love you? Political parties themselves keep on fighting for their own survival, destroying the opposition or co-opting them. This is in their very nature. To expect a policy of keeping everyone happy is completely wrong. But this does not mean that you fear their attitude of opposition. Everyone who opposes should not be feared. Only that opposition is weighty and worthy of consideration which emanates as a matter of principle from a party that is morally bound and practices some sound principles and ethics. I do not know of any party of Muslims which follows some moral principles. Their status is not more than the grains floating on a torrential

stream. If falsehood has bravery and courage and if there is no discrepancy between their words and deeds then it is bound to become a force to reckon with (even if they are opposed to the Truth). But the falsehood wearing the cloak of Truth which our political parties have come out with cannot remain for a moment in the field (of politics). Their weaknesses are obvious to them and if they have still not realized it then I predict that the world will very soon make them realize it. And the day is not far away when all these parties in order to survive will be forced to adopt one of the principles that we propogate and try to operate by mixing their fake coins with our genuine ones. Those of you who keep an eye on the current affairs will confirm my prediction as different political parties have now started using our words and because of the religious attraction of these words they want to prop up their falling position.

Some of our members view this situation with great concern. They think that if these parties adopt the words that we have paraphrased then slowly a misconception will develop in the masses regarding them which will require a separate struggle on our part in order to rectify it. And at the same time the masses will assume that we and our political adversaries want the same thing. But I do not have any such apprehension. I do not see any danger for the Jamaat in this. However if these parties are not sincere in the use of these words but are merely using them to fool people then I myself see their steady demise in it. At present our literature is spreading fast along with our work and we are trying to come near the common people after covering and addressing the privileged class. We therefore do not have any fear that our political adversaries are shielding their true selves behind our words. It will not be

a long time when our sayings will echo from places of power and will be pronounced at by-lanes and even the most common man will understand their meaning as to what we teach and expound. At that time it will not be possible for anyone to hide behind these curtains of deceit and trickery. Either people will have to acknowledge the reallty of what we present or move away from the stage. Now the situation is that either we have not completed what we want to say or people have not understood what we said. In this there is a danger of fooling (others) or being fooled. But we are trying our best that nothing of this sort happens and we hope InshaAllah that only we will succeed. It is the Sunnah of Allah that till the Truth does not join the fray falsehood is given a grace-period to survive. But when it enters the field then Allah grants victory only to it.

(By way of analogy) I do not see any of the Muslim religious or political parties capable enough to digest the capsules that we have made. Amongst these parties no one has any political thought, neither any principle to work neither does it possess the character that gives victory to parties. Amongst people of falsehood those capabilities can be found and have been displayed by the followers of Nazis, communists and proponents of democracy. But it is regrettable that amongst the followers of the Truth who take the name of such a glorious Truth called Islam do not have any such power or capability. Their existence and survival hinges on words borrowed from others rather stolen from others.

A COMMON MISCONCEPTION REGARDING THE CALIPHS

Gentlemen! Some of you have also raised the question that when the objective of Jamaat e Islami (namely the

establishment of Deen) could not remain in the best of hands (the rightly guided Caliphate) beyond 30 years, then from where will the people come, who will be able to establish this system and then it will remain for a greater period under their hands. If at all only some of you have raised this question but it cannot be denied that this is a general doubt which is present in the hearts of a lot of people who think that first of all it is impossible to establish the correct Islamic system and if it is possible then there is nothing to gain by it. Because when it could at best be established only for a short period of time by the best and greatest of humans then what hopes can we have to establish and maintain it?

I deeply regret that these things are being said by our Ulema (religious scholars). Maybe they do not realize that saying this is infact (indirectly) voting against Islam. If Islamic system has this natural defect that it cannot remain beyond a very short period in the best of hands then not only must we resign from the concept of establishing an Islamic system but we should be dejected with the existence of Islam itself. That is because Islamic life cannot be thought of outside its system. Hence this miserable thought must never enter the heart of a firm and true Muslim. But you have said that this question is generally present in the hearts of people and because of this there is a general hopelessness and despondency regarding the establishment of the Islamic system. Hence it becomes incumbent to remove this misconception.

Gentlemen! You know that Allah has not demanded of us that we establish a government like Hazrat Abu Bakr Siddiq (ra) and Hazrat Umar (ra), neither we have that capacity, neither has Allah commanded us to do so; however we have been demanded that we put all our

efforts in the struggle for Iqamat e Deen (establishment of Deen). Our lives, our wealth and all the things that we covet should he sacrificed for it. And Deen is not some special part amongst the different parts of Deen no matter how important that part might be. But by Deen we mean the complete Deen (encompassing all its aspects) its large and small parts which include both creed as well as ones deeds. This struggle (for establishing Deen) should be with complete love and enthusiasm. And this is the only valid criterion before Allah between (Iman) faith and hypocrisy (Nifaq). The heart that is not filied with this enthusiasm cannot become the abode of Iman and the heart that does not feel this pain cannot become the House of Allah. No matter how many rosary beads you turn, no matter how many incantations you recite and no matter how much you suffer: they cannot replace this love. This is the spirit of piety and religiousness and this is the first thing that will be searched in our hearts in the Hereafter by Allah. Also there is one more condition and which is that this struggle should be collective and not individual. It is the ohligation of every follower of Truth that he first inspires and motivates himself with it and then tries that all other hearts are also ignited along with it.

We do not have to concern ourselves with the question of where this struggle will lead us. Maybe we will be sawed to death, dragged along the streets, laid down on embers and our bodies are plucked by vultures and scavengers and even after all these things we do not have the good fortune to change the present system of falsehood with the system of Truth. But neither is this failure (to change the system) a letdown and neither do we think that we have failed. In fact if we start thinking about how can we change the establishment with such meager

resources can make us indifferent to the demand which God has bestowed on us for the establishment of Deen. That is an unconditional and absolute obligation which we have to carry out under any condition and at any cost. If all the Khanqaahs (monasteries) of India try to make you believe that so and so incantation will relieve you of this obligation then let me assure you that this is a fraud by Satan. Till as time you are alive and even if a single brick of the building of Allah's Deen is out of place and even if a small piece of land is crushed under the obedience of un-Godly system till that time it is prohibited for you to take rest and sleep deeply.

The result of this struggle cannot be predicted. Only God knows the end result. If the result of this struggle is that we succeed in establishing a system that is free of all evils then it will be a reward from Allah. Some people taunt us that our entire struggle is to get political power and we do not desire to obtain the pleasure of Allah which is the real purpose of Deen. We reject this allegation as totally false. Our entire struggle is to establish the Deen of Allah and cleaning all the evils to establish a system based on divine laws. And this struggle is not a crime to be ashamed of. And whenever we mention the rule of God (Hukumat e Ilahiya) then it means that very rule (which is based on divine revelation and leads to establishment of a system of social justice). I don't think that having a desire and longing for the rule of God can be disputed by any quarter. After all why is it different from the desire to obtain the pleasure of Allah?

What thing can gain the pleasure of Allah more than the fact that His Rule and Law prevails in His land. Who can have a greater desire to please Allah other than the people who are striving their utmost to ensure that come

what may, but there must not be any trace of any other rule besides that of Allah in the land of Allah. If this is termed by our opponents as materialism and worldly pursuit then is this piety and religiosity to keeping awake in the night making incantations of "Allah-Hu" and in the day time spread the welcome carpet for the throne of Satan in the land of Allah. The people who say such things do not have a correct concept of Deen and it is better that as of now they be given the concession and excuse of not understanding the correct concept of Deen.

Although the correct Islamic rule lasted only 30 years still it is such an incredible thing that even if we sacrifice our whole lives for it then too it is not a bad deal. In fact even one night of that virtuous and blessed rule in which mankind remains exclusively in the slavery of Allah is better than those thousands of years and months in which man is enslaved by others besides Allah. You say 30 years! I consider even 30 minutes of it more worthy than my life and thousands of other lives like me. Just ponder, of all the political systems of this world the democratic system is considered to be the best system for governance. But we can say with surety that neither is there such a system, nor did it exist, neither can it be thought of to come about. Still you see that the world has given such splendid sacrifices for this ideology and system. Then why are you despondent about establishing a system which has been established in practice according to you for 30 years and whose peace, justice, virtue and blessings have been witnessed by both Muslims and nou Muslims.

It is the result of incomplete knowledge of history that people assume that the correct Islamic system remained only for 30 years. Lack of political maturity in people makes them unable to differentiate between a change in

people and a change in the system, although these two are completely different. After the end of the era of rightly guided Caliphs the changes that took place were not constitutional in nature but were merely changes of heads. The laws of the land remained the same, the constitution of the government was the same, the penal system was based on divine laws, and inheritance was distributed according to the laws described by the Quran. Only the people who ran the system definitely changed. Now, they were no longer as pious and God fearing as Abu Bakr Siddiq (ra) and Umar Farooq (ra). Still it was not possible for any of them to run their own laws instead of the law of God. If anyone of them wanted to escape from the responsibilities imposed by the commandments of Allah then he had to make use of different religious exemptions. Even the worst amongst them did not have the courage to commit open revolt. This is the reason we see that in the latter periods when some God fearing and pious person came on the seat of Caliphate, then suddenly that spring of change again came about which had come during the era of Farooq e Azam (ra) and one felt as if there was absolutely no fault in the system of governance. And it is the reality that actually there was no fundamental fault in the system that required a long period of time to get rectified. Some superficial faults had developed that could be corrected with simple changes. These kind of changes for reform came again and again in the Caliphate and till as time there were no faults in its foundation ie instead of the rule of Allah the rule of Satan was established till that time in this world the blessed era of Caliphate came back again and again. And even now if we struggle for it then there is no reason why Allah will not help us in this task.

Different kinds of works are accomplished by struggling to the best of your ability. And we see that both good and evil can come about with the right efforts. Then when the Master of this universe does not disappoint the people who strive for falsehood then why would God not bless people who strive for the objective of the Truth and help them succeed in their struggle.

PRECONDITIONS FOR WORK

Every kind of work has a special style or method of execution and it is necessary to do it by that method. If you do some work but in a wrong way then you are making a mistake and so no matter with whatever good intention you are doing that work the end result of that mistake will definitely come before you in the form of failure. The laws of God are pure of any errors and inconsistencies and are simply incomparable. Even if the most virtuous of persons uses a bitter and sour fruit instead of honey then because of the person's piety and virtue, the sweetness of honey wili not be developed in the bitter fruit. In the same way if Muslims are doing things in the wrong way then just because they are Muslims and because of the assumption that they occupy a high grade and status before Allah, it cannot be that their work quallfies to be correct and if non Muslims are active in the struggle to do some work in the correct way then only because they are non Muslims it does not mean that they wiil not get any result out of their correct struggle. There is no injustice of this sort in the laws made by Allah.

Muslims feel very intensely that as Muslims they are exclusively entitled by Allah for gaining power and ruling the world. With this feeling when they look at their present condition then they get despondent at God and

over the promises in the Quran. They think that since we are Muslims only we ought to have inherited the earth. If they do not get it then it is not their fanlt by there is some overlook by the One who has promised power to the Muslims. But this thinking is completely wrong. Allah has promised certain things that man can achieve by way of personal struggle. He awards these only if man carries out that required and expected personal struggle. But the promises that have been made for a Jamaat or a group of people for those promises to come true it is necessary that there is an advent or some beginning in terms of group-struggle or efforts in the form of a Jamaat or organization. For such things (which require struggle in the form of a group and not at individual level) if there is no such Jamaat or group then no matter how much you may have advanced in individual piety and individual efforts, then even if you have pious people of the likes of Junald, Shibli, Salman and Abu Zar, you will still not be able to achieve the reward that is (designated by Allah as being) exclusively to be awarded for a struggle as a Jamaat (group) instead of individual piety and individual efforts. We do not deny that today amongst Muslims there are many who are extremely good and pious but these good and pious people never got together and tried to establish a virtuous (welfare state) system in this country. In fact in the notion of their individual piety they always complained to God that Allah has not fulfilled His promises to them. But in reality the promises that Allah has promised to people who group together for their virtuous deeds (together as a group and not as individuals) are so absolute and unchangeable that even if those virtuous deeds are accomplished by a Jamaat that is rebelling against Allah still those rewards are obtained and given to them by Allah. Then if some Jamaat makes use of

the blessing of Iman and Islam and struggles for a pious and welfare system then there is no reason for Allah to deprive it of its due reward.

Jamaat e Islami is trying to remove this mistake that Muslims are making (of not forming a pious group but merely trying to improve individual piety). It wants to collect all the virtuous people of the community so that they can be put together in the struggle for the establishment of a virtuous system (of governance) and complete the work in the correct way. Even though the result of our struggle is in the Hands of Allah but we hope that Allah will make us succeed in our struggle and we will reach our objective and destination of Iqamat e Deen (establishing the Deen of Allah). However as we have been deprived of leading life as a Jamaat for a long time we have become totally unaware of the specialties and responsibilities of life in Jamaat. That is why it is very important that till as time we are making a determination for establishing life along the pattern of a Jamaat, we must understand its responsibilities and try to discharge them.

THE SPECIALITIES OF JAMAATI LIFE

The biggest speciality of life in Jamaat is discipline and observing and respecting the authority of Jamaat. Jamaat itself comes into being with the determination to observe this discipline (in respecting the authority of Jamaat and obeying the commands given to you by Jamaat). Thus even a slight carelessness in this regard is fatal for the Jamaat. Every individual of Jamaat has to sacrifice his individual desires and opinion to continue and maintain this established discipline. In this collective life (as a Jamaat) humility and humbleness are necessary conditions. People are like scattered bricks and for them to

take the shape and form of a building they have to compulsorily agree to tolerate a few wounds (and blows from each other). If eacb brick insists that it will not tolerate any blows and should remain untouched then the building can never be built. In the same way if each one of you insists on his opinion to be implemented and does not tolerate any interference in his freedom then Jamaat cannot be formed and if it has been formed then it cannot continue to exist further. You should not think that Jamaat is something that destroys freedom of expression. No doubt one has to sacrifice some part of his freedom. But by sacrificing this little part man secures his entire and total freedom. And if someone does not agree to sacrifice this little freedom then he should be prepared to loose his complete and absolute freedom. Just like if the owner of a treasure does not spend some part of it on its guards then his entire treasure falls into danger. Similarly freedom of the entire society is in danger if man does not agree to sacrifice his right to express his opinion to some degree in favour of Jamaat. From your reports we suspect that we are lacking in this awareness right now. Try to inculcate this awareness in people. This instruction is not a moral excellence but is an important religious requirement. And the people who lack in this can compensate this loss only by removing that short-coming. Any number of supplementary worship and prayer cannot replace it. This is the only reason why there is very harsh punishment in Islam for the people who create mischief in Jamaat discipline. People who break the discipline of Jamaat loose all the reward of their pious deeds. Hence I counsel all the members of Jamaat that they must not display even the slightest carelessness in this matter. As I have said earlier and I shall once again repeat that the promises that Allah has made to Jamaat will not be fulfilled for

individuals. And Islam is such a Deen that its demands and requirements can only be fulfilled by struggling as a Jamaat and group and not by remaining pious and virtuous in your private and individual life.

Along with this (unawareness of the obligatory nature of leading a Jamaat life) there is one more thing which is noticeable in some groups of Muslims. There is a more than required insistence on some smail things of Deen and the intensity and severity towards them increase to such an extent that for these small things people started killing each other and then this increased so much that the real requirements of Deen were lost. I see that in some of our members that old inclination (of excessive predisposition towards some of the small things of Deen) still remains because of which there is a suspicion that the discipline of this Jamaat may be hurt. (To understand analogically) what is needed is that you differentiate between branches and the main trunk and do not become busy in the watering of branches so much that the roots of the tree become dry. It is highly necessary to incnlcate the correct concept of Deen that creates a balance in you and a temperament that keeps things in the right place. If you lack in this then we do not know which branch you will make as trunk and put the entire Jamaat and Deen in danger.

In the same regard there is one more thing that you should be warned of. Namely that the concept of piety and religiousness in peopl's minds nowadays is so wrong that if some Jamaat is determined to carry out some religious activity then people look for some typical characterstics in its workers which actually has no relevance in Deen. And wben they do not find those characterstics then the whole Jamaat is declared irrellgious and in fact that Jamaat is declared to be a harmful entity. This is the reason why

many people say that as far as the objective is concerned Jamaat e Islami is a very virtuous and exemplary Jamaat, however its leaders lack piety. As some of our members are also affected to a certain extent by this propaganda, it is therefore necessary that some things regarding the same should be clarified. The aim is not to defend oneself but to spell out the reality. None of the leaders of Jamaat e Islami claim to have piety but we are really amazed at the understanding of those wbo think that the work which Jamaat e Islami is doing is correct but because of the lack of piety in its leaders they advise the masses to follow those who they think are pious but are on the wrong path. We implore them to recall their responsibility for God's sake. If they are pious and aware of the true path then they should come forward and take the leadership in their hands but they must not purposely advise the Muslims to follow the wrong path. They must remember that for this kind of false piety there is a day of Judgement in which they will asked about the wrong advice they gave Muslims and they will not be acqultted of this charge by saying that they had advised Muslims to foliow pious people even though they led people astray.

Here I wish to clarify with complete confidence and satisfaction that there was not a trace of the things and characterstics in the golden days of piety (the era of Prophet (pbuh) and his noble Companions) or in the earlier days of Islam that have now been made mandatory to be eligible for being termed pious and God-fearing. In the piety that is prevalent today it is not sufficient merely to declare the baram (probibited) as haram and ahstain from it but it is also necessary that one abstains even from the things that have been made halal by Allah. Unfortunately the over-insistence to ahstain from some

certain lawful things is so acute that if somebody has even the slightest doubt regarding these things then he is quickly popularized as impious. Although the people deemed pious yet leading people on the wrong path are involved in openly forbidden crimes. Still this realization does not make them restiess. On the other hand if somebody (like a member of Jamaat e Islami) observes a clean and systematic life then he is outcast and made a pariah. But lf someone supports and helps Satan day and night with all his abilities then for them he is scaling great heights in gaining the affection of Allah and there is no obstacle in his worship and devotion, merely on the basis of observing some rituals and ahstinence. The Prophet Jesus (pbuh) gave a metaphor to explain this piety and said that this is as if someone is filtering mosquitoes but devouring the camel (which means someone is committing ali the heinous and big crimes and yet being zealous in his care to avoid the small mistakes and faults.) How true an analogy ahout piety in which there is no tolerance for a little error in the length of ones beard and the number of incantation and invocation but not even a sigh of regret on the destruction of the complete Shariah of God?

In this age for piety there is one more essential condition that a person should have and which is he needs some certification from some khanqah (Islamic monastery- a place of worship secluded from the people). Without this certificate no matter how abiding a person maybe of the Quran and Sunnah, he cannot reach that level of piety although iusistence on this condition is an innovation and something new in Deen. In Quran the piety that has been described is nothing more than observing the limits of Allah, and establishing the Deen of Allah on oneself and inviting others towards it. If a person fears the

limits prescribed by Allah, follows the Shariah of Allah, keeps away from the forbidden things and the innovations in Deen- then he is considered pious, irrespective of his attachment to some khaqah. Fake humility, living in an unclean and unhygienic way, being indifferent to the establishment of Deen, being engrossed in incantations and recitations that are not established by Quran and Sunnah are not found in us but it is better for the people who search for these to take the road to some khanqah. They should not demand these things from us. Only those things can be demanded from us, which really exist in the Book of Allah and the Sunnah of Prophet (pbuh). For us, nothing can be considered worthy of being an evidence of the Truth besides these two (Quran and Sunnah). I am saying these things very clearly and openly so that there is no misconception regarding us. We do not like to reveal even a single word more than what we really are.

I do not have the slightest hesitation in declaring that today the many things that have become mandatory for piety have been created to throw a spanner on the struggle for the establishment of Deen. When these people found the real demands and requirements of Deen difficult and they saw that there come some stages in this path which are very severe. At the same time they could not tolerate this embarrassment that they could be accused of cowardice (for not adopting this path) then they started creating alternatives for the real demands of Deen. They left field work by declaring it to be the cause of spreading mischief in the world and increased the number of incantations and recitations in their sacred places of worship and seclusion. Then a special face of piety was designed and a special design and format of pious life came into existence. And slowly the situation came to

such a pass that the measurement of piety became so acute that we suspect even if the Muslims of the best period are measured according to those then even they cannot be proved to be pious. We do not concur with this definition and measurement of piety. According to us it is enough that one leads life as a simple yet firm Muslim, acquire the knowledge of Quran and Sunnah and strictly conform to it in the style (as can be found in Hadith that) " neither will I add anything to it nor subtract from it". Keep on evaluating your life that your deeds are not for ostentation and fame and keep struggling day and night that only the law of Allah supercedes ali and governs the world.

Either the other claimants to govern and rule this world instead of Allah shonld perish or we must perish in our struggle against them oblivious of the results of our efforts for their removal. I want you to listen with full consciousness. Times are changing very fast and we will encounter very difficult times and tasks. It should not happen that we encounter some stern and difficnlt examinations and trials and our flock (our Jamaat) is deceived (and defeated). You should not have any other means of judgement besides Quran and Sunnah. Keep evaluating the people of Jamaat including the Ameer and his followers. Keep the Jamaat life under review and do not be careless and lenient in it. Leave aside the other unnecessary thoughts and if you are gripped by them so strongly that you cannot keep away from them then your exit will cause us no grief. Neither do we want to remain in deception neither do we want to deceive others.

EIGHTH SESSION

(8 Jamadul Awwal 1365 AH, 21st April 1945, Saturday post Maghrib)

The last session started after Maghrib prayer. As all the programs of the ijtema were over, Ameer e Jamaat addressed the audience and cadre of Jamaat in his concluding address, which is as follows:

CONCLUDING ADDRESS OF AMEER E JAMAAT
(THE MORAL FOUNDATIONS OF THE ISLAMIC MOVEMENT)

After Hamd and Sana,

Respected friends, you are aware that the ultimate objective of all our struggles and striving is change in leadership. Our final destination or goal in this world is that leadership that is currently in the hands of criminals and transgressors should come to an end and be transferred or given in the hands of the good and virtuous people. We consider this struggle to be a means of obtaining Allah's pleasure both in this world and the Hereafter. We regret that both Muslims and non-Muslims are completely unaware of its importance. Muslims consider it to be merely a political agenda and are completely oblivious of the importance it has in 'Deen'. Non-Muslims are unaware of the fact that the leadership falling in the hands of the transgressors and criminals is the root cause of all our problems and the entire edifice of restructuring or improving our society lies in the fact that the affairs of the world must be run or should be in the

hands of the pious and virtuous. This unawareness is partially due to bias and partially due to lack of knowledge. Today the climate of destruction, oppression and rebelliousness; the steep decline in morality; the poison that has spread in every vein of cnlture, business, economy, politics and all the powers of human invention and research that are being used for destructive purposes instead of the benefit and welfare of humanity – if at all can be attributed to something then it is the fact that the reins of power and the leadership of the world is not in the hands of the pious and virtuous but rather in the hands of those wbo are rebellious to God, are worshippers of materialism and compIetely absorbed in evil.

Now if anyone wants improvement and progress in this world and is desirous of replacing destruction with construction, war with peace, moral degradation with noble character and evil with good then it is not enough to sermonlze for rightuousness, counsel for piety and motivate for morals. Rather it is obligatory for him to gather all the forces and resources of good and organize them into a collective force which can snatch the reins of power from the evil transgressors and effect a change in the system of leadership.

THE IMPORTANCE OF LEADERSHIP

Whosoever has even a slight understanding of human affairs will not be obllvious of the fact that the rise and fall of mankind finally depends on its leadership. Just as any vehicle moves only in the direction in which its driver leads it and its passengers being forced to travel in that direction unwittingly; similarly the direction tread by human civilization will be that as determined by those who lead and marshal it. Obviously, those having control

over the entire world resources, those having power and the reins of governance, those controlling the fulcrum of human life, those having the means to mould the minds and ideals of human society, those who can shape human character and morals, those who can establish and direct the collective system that deals with public life and those who can influence human values shall always guide and commad mankind and humanity can never escape to tread on the path towards which they are steered and led. If these people who lead and command are pious and virtuous then automatically human affairs will be run on the lines of piety, righteousness and virtue and even the evil people will be forced to become good. Rightousness will spread and if even if evil is not removed completely at least it will not flourish and spread.

But if leadership and power is in the hands of those who are rebellious to God and steeped in disobedience and transgression then automatically the system will deteriorate. It will be based on rebellion to God, oppression and moral degeneration. Thoughts, philosophies, knowledge and traditions, business and politics, culture, civilization and society, morals and mutual dealings, laws and justice will decline completely. Evil and corruption will rise, goodness and virtue will diminish and the world will be filied with tumult and oppression. In such a system it will be easy to do evil and very difficult to do and remain good.

You might have observed that when a huge crowd moves in a particular direction then a person within it does not have to exert any efforts in moving in that direction and moves along with the help of the force that the crowd develops. But if someone wants to move in the opposite direction in which the crowd is moving then inspite of

exerting full efforts he will only be able to move a few odd feet. Then the crowd can sweep him off that movement (that he was able to traverse against the crowd) in one push. In the same way when the system that governs public life falls in the hands of evil people and moves in the direction of rejecting God and transgression, then it becomes very easy for people and groups to move in the wrong direction. They do not have to exert any force to do so. If however they want to move in the opposite direction (of goodness and virtue) then even if they exert their entire efforts, they would be able to move just a little in that direction and the wave of the system (of evil doers) will push them miles away inspite of them trying to resist it.

What I am saying is no longer something theoretical which requires proof and evidence. But contemporary events have made it a living reality which cannot be denied by any observer. You can yourselves see how in your country in a single century the thoughts and philosophies changed, the temperament and disposition changed, the way of thinking changed, the standard of culture and morality changed and the way of conducting ones affairs and dealings all changed. What is the real reason for this transformation that occurred in your own country? Can you give any other reason besides the fact that those who had leadership and power changed the morals, the dealings and affairs and the whole civilization according to their own whims and fancies?

Then please reflect and try to examine closely. Did the forces that oppose this change or transformation achieve success or met with failure? Is it not a fact that children of the people who led the opposition to this change are in fact being swept away by the deluge of this

change? And now that change has even entered their very homes. Is it not a fact that people from the families of the religious leaders are publicly coming out doubting of the existence of God, Divine Revelation and Prophethood?

Inspite of seeing and experiencing so much can anyone refuse to accept that the most fundamental and crucial issue about all the problems that humanity is facing is that of leadership and who controls the reins of power. And this fact is not something contemporary but has been so since a long time. "People follow the Deen of their king" is a very old proverb. Thus even in the Hadith the rulers and the scholars have been held responsibe for the rise and fall of nations. That is because leadership and the reins of power are in their hands.

THE REAL OBJECTIVE OF DEEN- TO ESTABLISH PIOUS LEADERSHIP

After stating the above we can easlly understand how important it is in our Deen to establish pious leadership. Obviously the Deen of Allah wants people to become obedient to God and stop obeying any other entity besides God. Then the 'Deen' wants only the commandments of Allah to prevail and become the law of the land. Then it demands the end of corruption, mischief and evil that can invite the ire of Allah and encourages virtuousness and good deeds that please Allah.

These objectives of establishing pious leadership cannot be achieved as long as the role of guiding and leading mankind is in the hands of the rejecters of the Truth and the misguided. But unfortunately the followers of Truth remain subservient to these rebels of Allah and remain content to utilize their concessions and allowances in practising Islam. These objectives actually demand that

all the pious and virtuous people who are desirous of the pleasure of Allah shonld develop collective strength and strive with their utmost to try and gain the position of leadership, guidance and commandership. Without these efforts the real objective of Deen cannot be achieved.

That is why establishing pious leadership and the system of Truth has been declared as the real objective of Deen. And after being oblivious of this responsibility no deed can qualify man to seek the pleasure of Allah. Please ponder on why in the Quran and Hadith so much importance has been given to (being with) 'Jamaat' and to hear and obey its commands. And this command is so strict that if anybody leaves the Jamaat then he invites capital punishment even if he professes the 'Kalima' and practises prayer and fasting. Surely the sole and exclusive reason for this (harsh punishment) is that the real objective of Deen is to establish pious leadership and preserve its position and this objective can be realized only by collective strength. Hence whosoever weakens collective strength commits such a big crime that it can never be compensated by prayer or the affirmation of Tawheed (unity of God). Then just think why has Jihad been given such importance in Deen that if we shirk our responsibility towards it then Quran declares it to be 'Nifaq' (hypocricy)? Jihad is just another name for trying to establish the system of Truth and Quran declares it to be the criterion on which faith will be judged. In other words whoever has faith cannot accept the dominance of the system of falsehood and also will not avoid the sacrlfice of his self and his wealth in the struggle to establish system of Truth.

I will not be able to go into the full details of this issue, but whatever I have said is sufficient to clarify that in Islam establishing pious leadership has pivotal and primary importance. And whoever brings faith in Islam cannot say that his responsibility ends with trying to follow Islam in all the various aspects of his life as far as possible, rather it is the demand of that very faith that he focuses all his efforts and energy towards that single mission that the leadership that is in the hands of who deny God and the transgressors be taken up by the pious people. This pious leadership will then establish a system of Truth and justice which will correct and rectify the affairs of the world and then nurture and preserve it. Then as this objective or mission cannot be met without huge collective efforts hence it is imperative to form a virtuous Jamaat whicb follows the Truth and practises pristine principles and has no other goal besides establishing, preserving and continuing the system of Truth. If there were to be just a single 'Momin' in this world then also it would not be correct of him to find himself alone and lacking resources to accept the system of falsehood; or to take the 'Sharaee' (by legality) excuse of accepting the lesser evil and then reconciling oneself with the dominance of those who deny God and are transgressors and leading a miserable and compromising life. Actually the only simple and straight forward way for following Islam is to invite people to the way that pleases God. Then if people do not heed his call he should persist and persevere by continuing to stand on the path of Truth and if he does this till he perishes then it would be far better than singing the tunes that please this world and tread the path which is lead by the transgressors. And if some people are ready to listen to what he has to say then it is obligatory upon him to collect such people and make a

group or an organization. Then that group should exert its collective strength towards the goal which I have described.

Gentlemen! I have understood the aforesaid to be the real obligation of our Deen with the little knowledge of Deen that Allah has blessed me with and the insight I have obtained through the study of the Quran and Sunnah. This according to me is the real demand of the Book of Allab and the way of the Prophets and I cannot deviate from this opinion till as time someone proves to me the contrary through the Quran and Sunnah (that this is not the real objective of Deen)

THE SUNNAH OF ALLAH REGARDING LEADERSHIP

After having understood the objective of our efforts we should try and understand the Sunnah of Allah through which we can realize and achieve our objective. Allah is running this universe under one single law and all the things are regulated according to one rule. In this world no effort can succeed merely by pious wishes and noble intentions and neither can the blessings of pious personalities make those efforts fruitful. But those efforts (to establish Deen) have to conform to those conditions which have been stipulated by the Divine law. If you want to farm (a piece of land) then no matter how pious you are and no matter how much you remember God, the seeds that you plant cannot germinate and flower till you follow the rules and laws that God has made for successful farming.

In the same way the change in leadership that you desire can never be accomplished merely with good wishes and prayers. You must understand the rules and fulfil their conditions that are required through which

leadership can be established in this world and through which power is obtained and through which power is snatched away. Although I have been pointing towards this through my speeches and writings, I would like to present it in more details without which our course of action wili not be clear.

If we study the personality of a human being then we come to know that there are different characterstics or positions within him that are both different and yet somewhat similar. One characterstic is that he possesses his own physical and bodily existence which runs on the same laws as animals and material entities. The success and failure of this characterstic depends on the instruments and resources, worldiy means and their physical conditions just as all other things that are found in the universe. Whatever this human being can do shall be subject to the appliances and resources that he is able to utilize and he can perform only in his innate human capacity and can be influenced by all kinds of powers whether good or bad.

The second visible characterstic or dimension of a human being is that he possesses a moral personallty. This moral personallty is not bound or subject to the physical or material laws but in fact has an upper hand over them or rules them. This utilizes the animal and physical dimension of the human personality as an instrument as well as tries to mould the external things of this universe according to his interest and utility. The moral quallties that Allah has bestowed on man are his capability for service and powers of inspiration which are governed by moral and not physical laws.

ETHICS DECIDE THE RISE AND FALL OF MANKIND

Both dimensions work simultaneously in human beings. Altogether his success and failure, his rise and fall depend on both the moral and material powers. He cannot neglect moral powers as well as the physical and material powers. He gains strength through both and looses strength when his grip on both powers is weakened or when he is inferior in them compared to others. But if you reflect on it deeply you will realize that it is moral strength that holds real importance in human life and not the material powers. It cannot be denied that obtaining material resoures, using physical means and being level with the external world is a necessary condition for success and as long as man is living in this physical world this condition can never be overlooked. But the real thing which elevates and degrades man and which exercises the most influence in the rise and fall of his destiny are moral powers.

Obviously one qualifies to be a human not on the basis of his physical body but because of his moral existence. Man is considered to be different than other animals not because he occupies space or he breathes or that he procreates. But the quality which separates him from all other creation and in fact makes him the 'Khalifa' (vicegerent) of God on this earth is his ability to make a moral choice and being morally responsible. If the essence of humanity is character and morality then it has to be accepted that morality acquires a pivotal and decisive role in human life and that moral laws govern the rise and fall of humanity.

After understanding this reality when we study ethics then we can observe that it is divided into 2 major parts:

1) Fundamental Ethics
2) Islamic Ethics

FUNDAMENTAL ETHICS

By fundamental ethics we mean those quallties which are the foundation of human character and these include all those qualities which are required for man to succeed in this world irrespective of the correctness of his objective. These morals can be devoid or bereft of the belief in God, Revelation, Prophethood and the Hereafter. These morals can still be present in a person even though he may not have a pious personality, may not perform virtuous and righteous deeds and he may or may not be working for a good objective. Also he may possess these fundamental ethics irrespective of the presence or absence of faith and the right objective. As long as a person or a group has these qualities that are required to succeed in this world then he will definitely succeed and can beat anybody who is weaker than him in these qualities.

Whether he is a believer or unbeliever, is pious or impious, improves things or is destructive: he can only be effective if he has firm determination, can make difficult decisions, has resoluteness and firmness of purpose, patience and persistence, constancy and consistency, endurance and tolerance, bravery and courage, is vigilant and painstaking and ready to face hardships, is dedicated to his goal and objective and has the capacity to sacrifice everything for that, is quick and yet cautious, has good insight and understanding and is a visionary, knows how to work with discipline, realizes his obligations and responsibilities, has the ability to understand and adapt to

the changing conditions, has control over his emotions, desires and can regulate his excitement, can influence others, inspire people and take work out of them.

Then it is also necessary that he has some of those noble qualities which are the essence of humanity and because of which man gains prestige and acceptance in this world. For example some of them are self-respect, benevolence, mercy, care, justice, magnanimity, truth, trust, honesty, honouring promises, humanity, balance, nobleness and decency, purity and control over heart and mind.

If these qualities are present in the majority of any nation or class then be assured that it has that essence of humanity through which a powerful group or entity can be created. But this group cannot become a strong and powerful collective force till the other moral qualities are joined with it. For example some or all of them unite under one collective goal and then dedicate themselves to this goal or mission by sacrificing ones personal needs, life, wealth and children. They must have mutual love and care for each other and also know how to work together unitedly. They must be ready to sacrifice their ego and sense of self at least to the level, which are required for disciplined and organized efforts, they are able to discern the bad leadership from the good and make only good people their leaders. Their leaders must be selfless and dedicated and must know how to do the job correctly and possess all other requisite qualities of leadership. Also the nation or community must know and understand that they have to follow, obey and repose confidence in their leadership be ready to offer all their intellectual, physical and material capabilities to them. Then the whole nation

must be so alert and sensitive that they do not allow any such thing to breed within themselves that can be harmful to the public welfare of their nation.

These are the qualities which I term as 'Fundamental Ethics'. Because in reality these qualities are the means to acquire moral strength and one cannot succeed in any human endevour till one has these qualities. The example of these moral quallties is like the iron which has some inherent characterstics within it and can be shaped and molded into a powerful weapon. It can be used for both good and evil purpose. Even if you want to use the weapon for a good purpose it will be beneficial to you only if it is made of iron and not soft wood which would not be able to handle even ordinary damage. This is exactly what the Prophet (pbuh) has said in the Hadith "Those of you who were good in the times of Jahiliya (ignorance) are also good in (after accepting) Islam". Thus the talented people of the times of ignorance proved to be most useful after they accepted Islam. The only difference was that before their energies and talents were spent in the wrong way and Islam put them on the right track. And the incompetent ones were neither useful in the times of ignorance nor after accepting Islam. The tremendous success that Prophet (pbuh) enjoyed, the influence of which could be felt in a few years from the rivers of Sindh till the shores of the Atlantic in a large portion of the globe was because of the extremely talented people that the Prophet (pbuh) got (as he spread Islam) in the Arabian Peninsula. They had tremendous power of high moral character. God forbid If the Prophet (pbuh) would have got a crowd of petty, cowardly, weak, unreliable people who lacked determination; then would the same results have accrued?

ISLAMIC ETHICS

Now let us look at the other dimension of ethics which I call as 'Islamic Ethics'. These are no different than fundamental ethics but merely its correct and perfect version.

The first role of Islam is that it provides a pivot or axis to fundamental ethics and they are purified to perfection after becoming associated or joined with Islam. In the beginning these morals are a power which can be both good and bad. Just as a sword which can be a source of evil in the hands of a thief and a source of good in the hands of a 'Mujahid' (one who strives his utmost for Islam). In the same way the power of ethics or sound morals is not good by itself merely by being in the hands of a particular person or a group but becomes good only when that moral strength is used for the right purpose.

Islam accomplishes the task of putting fundamental ethics on the right track. The demand of Tawheed (Unity of God) in Islam is that the entire efforts, hardwork, and striving shonld be for only one purpose and that is the pleasure of God.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. ---- Quran

The entire boundaries of thoughts and deeds become confined to the limits as defined by God.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

It is You we worship and You we ask for help. ---- Quran

The result of this reformation or rectificatiou is that all the fundamental ethics or moral qualities that I have described to you are channelled in the right direction. And the power that is obtained through them instead of being used for the sake of his own self, family, community or the progress of his nation through whatsoever means can then be utilized for the supremacy of the Truth and that also through legitimate ways and means. This elevates it from the status of an isloated power to a means of global good and mercy.

The other thing that Islam accomplishes regarding morality is that it strengthens and reinforces the fundamental ethics and expands the horizons and boundaries of its implementation. Take the example of patience. Even the most patient of persons who exercises patience for the sake of worldly goals and which has been nurtured by polytheism and materialism can exercise restraint and determination only to a certain limit after which he becomes disturbed and perturbed. But the patience that is nurtured by Tawhced and is not for worldly pursuits but for the Lord of the whole world then that forbearance, tolerance and firm determination is enough to take on all the problems of this world. Then the patience of unbelievers is very limited. That limitation can be seen when it stood with great bravery and courage to face bullets and bombs but just a little later when there was small temptation then it could not resist succumbing to lusts. But Islam spreads patience in the entire human life and does not prepare him only to face some special dangers, problems and calamities but prepares him to face every temptation, fear, apprehension and creates such a powerful force to resist all lusts and desires that want man to divert from the path of the Truth.

Actually Islam converts the entire life of a believer into a life of patience. The fundamental principle of which is to remain steadfast with the correct thoughts and deeds in spite of all kinds of dangers, losses and problems and persist on this path of patience even if there is no visible outcome that is useful and beneficial. And it does not adopt bad thoughts and deeds even though it might fetch benefits and hopes for success. In the hope of gaining success in the Hereafter to desist from sins and persist on the path of the Truth is Islamic patience. And this appears in those forms also which can be seen in the life of the unbelievers in a very small and limited way. You can analyze the other fundamental ethics of unbelievers also. They are limited and weak because they lack correct moral foundations. Islam provides them the correct foundation, strengthens and elevates them.

The third important task that Islam accomplishes is that it creates a beautiful and tall building on the foundations of fundamental ethics through which man can reach the glorious heights of his self and enhance his personality. It cleanses him of selfishness, ego, oppression, vulgarity, filth and waywardness. It creates piety, virtuousness and the love for the Truth. It creates the awareness of moral responsibility and develops in him the habit to control his sensory desires. It makes him benevolent to other creatures, open minded, merciful, ever ready to share grief and sorrow, honest, selfless, well-wisher, doer of justice without prejudice and always treading the path of the Truth under ali conditions. And then Islam creates such a powerful character within him that one can always hope and expect good out of him and never anything bad or evil.

Then Islam does not stop at making a person pious but makes him according to what the Prophet (pbuh) said namely "the one who opens the door to good and the one who closes the door of evil". That is Islam hands him the mission of spreading good and stopping evil. These morals and such character has such intrinsic beauty, attraction and power to captivate that if some disciplined Jamaat adopts it and also works on the mission that Islam has given it then no force of this world would be able to defeat it.

CLARIFICATION REGARDING "SUNNAH OF ALLAH and THE DOOR TO LEADERSHIP"

Now I shall describe in a few words the Sunnah (way) of Allah regarding leadership which has prevailed from the beginning and will remain in place till as time man exists in his current form and which is:

In the absence of any group possesing both Islamic ethics and fundamental ethics, the leadership of this world would then be awarded (by God) to the group which at least has fundamental ethics and is superior to the other group (that is devoid of both fundamental and Islamic ethics) in terms of material means and resources. That is because Allah wants to run the affairs of this world and this position is awarded to the group that is (materially) more capable amongst all other groups.

But if there is an organized group that is superior in Islamic ethics and fundamental ethics to ali other groups of this world and it also utilizes correctly the material means and resources, then that group has to get world leadership and it is not possible for any other group to acquire world leadership. This would be against nature and would be against the Sunnah of Allah which He has

decided regarding human beings. It would be against the promises that Allah has made in His Book to the believers. And Allah does not love oppression and corruption that He wonld award the position of leadership to those who spread corruption in spite of having a group that would run the affairs of this world according to His commands.

But please note that this is possible only lf there exist a virtuous Jamaat with these qualities previously described. If a pious and virtuous person or some pious and virtuous people are present but are not unlted (into a collective unit or Jamaat) but spread out here and there then the system of "the Khilafat (vicegerency) of this world" cannot be changed even though those people may be 'Waliullah' (saints) or even Prophets. Whatever promises Allah has made about "Khilafat of this world" have been made not to divided and unorganized people but those promises have been made to a Jamaat that proves it to be an excellent 'Ummah' (community) in practice.

Also please remember that the prevalent system will not change overnight as soon as such a Jamaat is formed in the sense that once such a Jamaat is established then immediately the angels shall descend from the sky and remove the corrupt and the criminals from the seat of power. On the contrary that Jamaat would have to fight the powers of unbelief and corruption at every step and at every front. And it would have to prove its love for the Truth and its capability by offering all kinds of sacrifices in the path of the Truth. This is such a mandatory condition that even the Prophets were not exempted of it so it would be futile for anyone to hope that this condition would not apply today.

COMPARING THE POWER OF FUNDAMENTAL ETHICS AND ISLAMIC ETHICS

The Sunnah of Allah that I have understood about the comparison between material and moral power through the extensive study of Quran and human history is that wherever moral power is completely dependent on fundamental ethics, in that case material resources are of prime importance. However there is always a possibility that If one group has excessive material power then it can subjugate the world even with a small amount of moral power. And the other groups although are superior in terms of moral power, they have to remain subjugated because of the lack of material resources. But wherever moral power is joined by both fundamental and Islamic ethics then in spite of a lack of material resources finally moral power is able to defeat all those powers that are backed by only fundamental ethics and material resources.

We can understand this ratio as follows: if fundamental ethics require hundred percent material resources then the combination of fundamental and Islamic ethics requires only 25 percent material resources; balance 75 percent is compensated by the presence of Islamic resources. In fact the experience of the times of Prophet (pbuh) demonstrates that if the moral power is of the calibre of the Prophet (pbuh) and the Noble Companions then even 10 percent of material resources are sufficient. This is the reality towards which it has been pointed out in the ayat of the Quran 8:65

يَٰٓأَيُّهَا ٱلنَّبِيُّ حَرِّضِ ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ ۚ إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ يَغْلِبُوا۟ مِا۟ئَتَيْنِ ۚ وَإِن يَكُن مِّنكُم مِّا۟ئَةٌ يَغْلِبُوٓا۟ أَلْفًا مِّنَ ٱلَّذِينَ كَفَرُوا۟ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿٦٥﴾

O Prophet, urge the believers to battle. If there are among you twenty [who are] steadfast, they will overcome two hundred. And if there are among you one hundred [who are] steadfast, they will overcome a thousand of those who have disbelieved because they are a people who do not understand.

This is the last thing that I have said and please do not misunderstand it to be something of blind faith and assume that I am describing to you some kind of miracle or marvel. No! This is something natural that occurs through the law of cause and effect and can take place in any age or era if the reasons and conditions warrant it. I think it would be appropriate for me to clarify in a few words how Islamic ethics (which already includes the fundamental ethics) can compensate the lack of 75 percent or even 90 percent of material resources.

To understand this, just reflect on the current situation (* speech was delivered in April 1945) in your country and the countries around you. You have the World War II which started five and a half years back and which ended with the defeat of Germany and that of Japan also apprears near. As far as fundamental ethics is concerned both the power blocs (Fascist and Axis) are equally placed. In fact in some instances Germany and Japan has displayed far more superior moral qualities. In the field of science and technology too both blocs are equal. In fact it cannot be denied that Germany is superior to others in this

respect. However there is only one aspect in which one bloc is far ahead than the other and that is the material resources. It has much more people than both Germany and Japan. Its geographic situation is superior and certain historical reaons have added a lot of favourable conditions to their benefit. That is why it was victorious. Hence it does not appear that a country that has less population and limited material resources will be able to confront and challenge other countries with greater material resources and population in spite of baving superior fundamental ethics and science and technology. Because the power that arises on the basis of fundamental ethics and material resources will necessarily have two things: either it will be nationalistic and will like to subjugate other nations or will rise up by propagating certain universai principles and invite other nations towards them.

In the first scenario it has no other way to succeed but to prove superior over others in terms of material means and resources, as all the natious that it is trying to subjugate will confront it with great anger and hatred and will try its utmost to stop it and put hurdles in its way. As far as the second scenario is concerned it is definitely possible that it will be able to win the hearts and minds of other nations and will require very little power to remove the hurdles in its way. But one must remember that hearts cannot be won simply on the basis of some pleasant principles but they can be won only by being genuine well wishers, by noble intentious, bonesty, selflessness, benevolence, being charitable, sharing grief and by being upright and just. These qualities are required in war and peace, victory and defeat, friendship and enemity and all other adverse conditions. These qualitles belong to those morals which are far superior to the fundamental ethics.

This is the only reason why all the struggle and efforts of the powers that come up on the basis of fundamental ethics and material resources (whether those powers are openly nationalistic or have a hidden agenda of nationalism faked by invitation to certain universal principles) in the end have to settle for the selfish motive of enacting the superiority of some race or class or propagating the cnlt of some personality. You can see that today in the political relations that America, Britain and Russia have with other nations. It is something very normal in such a struggle (for global dominance) that every nation confronts each other very strongly and expends all moral and material energies against each other. And these nations are not willing to exercise any flexibility when it comes to national borders till as time the other power wages war and crushes it.

Now just reflect; in such a climate if a group (although initially it arises from a single nation but not as a community but as a Jamaat) exists which is pure from imposing the cult of the personality, superiority of ones race or class but envisions the welfare of humanity in foilowing noble principles and wants to propagate and establish the Islamic way of life. The ideals it aspires for, envisage a society that has no discrimination on the basis of community, class, ethnicity and all citizens in it have equal rights and status and can compete for positions of leadership and guidance so long as they are foremost in practicing these noble principles. It is even possible that a recent convert to those principles may become the leader and lead the other older followers. When this group rises with its Dawat (invitation to a certain ideology) then the people who do not want it to succeed try to put obstacles in its path and then both of them confront and struggle

against each other. But as the intensity of this struggle increases the pious group displays even better and superior morals and character. It proves by its behaviour that its sole motive is the welfare of humanity. Their enmity is not against any personality or race but against their ignorance and depravity, that they can love and embrace and discard their enmity once they leave that ignorance and depravity. They are not attracted by their wealth, business and industry but want their moral and spiritual upliftment. They do not indulge in lies, deceit and fraud even in the most trying of tribulations and act with nobility and with decency in the face of conspiracy and treachery. They do not indulge in tumult and oppression in a fit of revenge. They do not leave their principles even in hard and grave war conditions. They remain steadfast on Truth, live up to their pledges and promises and deal in a noble way even under adverse conditions. They are just and practise honesty and trustfulness to a degree that fulfils the standard that they preached and propagated to the world.

Then when this pious, holy, devout, righteous, generous and merciful group of 'Mujahids' encounters the philandering and ruthless group of the enemy then the individual character of each one of their group becomes conspicuous and noticeable as compared to the animalistic and merciless behaviour of the enemy. When the enemy arrive as prisoners subjugated by the pious group then they see piety, nobleness and a holy atmosphere (within the people of the pious group) and it starts to have an effect on their unclean souls. When they arrive as prisoners the good character of the other group gets highlighted in the climate of darkness and evil. When they conquer some land then instead of seeking revenge on its

populance they offer forgiveness, they seek justice and are merciful instead of oppressing people, they care and not hate, they are gentle and not proud and hanghty, they offer prayer instead of profanity and people experience the message of the Truth instead of false propaganda. This surprises and astonishes people that the victorious army is neither demanding women neither are they seeking loot and booty. Neither do they search for their business secrets neither are they anxious to crush them economically and neither do they want to insult their national pride and self respect. They only worry that in the nation that they inherited; everybody must have safety and security in terms of their dignity, wealth, rights and there must not be any moral depravity and any kind of puhlic tumult and oppression.

In contrast when the enemy group conquers any land then the entire populance seeks refuge from their merciless oppression. Please reflect and ponder on the difference between these battles and the wars that were fought for the sake of national supremacy. Obviously in such encounters in spite of the lack of material resources, piety and good character shall be able to defeat the forces of evil and merciless oppression. The weapons of good character will prove to be more lethal than the material arms and ammunition. Foes will become friends even as war rages on, hearts will be won before bodies, populations will be defeated without firing a bullet and when a pious group will commence work with a handful of people and meagre resources then slowly it will start getting generals, soldiers, skilled staff, food and ration and war equipment from the enemy camp.

Whatever I am saying is not day-dreaming or some assumptions and hypothetical things hut if you look at the

era of the Prophet (pbuh) and the Righteous Caliphs then you will realize that these are actually historical events and not fiction and this can be repeated only if someone has the courage to try it.

Gentlemen! I hope that this speech will make you realize that the real foundation of power is moral power and if there exists an organized group in this world that posseses both fundamental and Islamic ethics and makes use of material resources too then it is highly improhable logically and impossible by the law of nature that someone else remains on the seat of power and authority of this world.

At the same time I am hopeful that you have understood well the root cause of the poor conditions in which Muslims find themselves today. Obviously the peoples who do not make use of material resources, do not possess fundamental ethics, neither do they have Islamic ethics in their collective affairs: they cannot occupy the position of power and leadership. And the demand of the absolute and impartial Sunnah of God is that the unbelievers should be given precedence over them who are superior to them in terms of fundamental ethics and the use of material resources, although they do not have Islamic ethics they still are proving themselves to be better at running the affairs of this world.

If you have some grievance in this matter then it should be against your own selves and not against the Sunnah of Allah and the result of this complaint should be that you start trying to remove the flaws and mistakes from your lives which has made you a follower instead of a leader and has made you move backwards instead of forward.

After this is it important that I narrate to you the foundations of Islamic ethics and morals clearly and precisely because I know that generally there is a lot of confusion amongst Muslims about it. And because of this confusion very few know what really is Islamic morality or ethics and what must be nurtured in what grade and sequence in order to train man and lift him to his zenith and pinnacle.

THE FOUR SATGES OF ISLAMIC ETHICS

What we call as Islamic ethics; has 4 stages according to the Quran and Sunnah.

1. Iman
2. Islam
3. Taqwa
4. Ehsaan

These stages come after each other in a natural sequence in that each stage is born of the earlier and is based on the earlier stage and as long as the earlier stage is not strengthened and becomes strong and sturdy hullding the next stage cannot be even imagined.

In this entire process of huilding and creating 'Iman' plays the role of the foundation. The building of Islam is based on its foundations and then on top of it are the floors of Taqwa and Ehsan. If there is no Iman then there is no possibility of having Islam, Taqwa and Ehsaan. If Iman is weak then it cannot be burdened by the weight of upper floors and if at all such a building is ever constructed then it will be weak and unstable. If Iman is limited and confined then Islam, Taqwa and Ehsaan will also be restricted by those limits. Thus till as time Iman is correct, strong and wide no sane person who has an

understanding of religion will think of building on Islam, Taqwa and Ehsaan.

Similarly Islam must be corrected, strengthened and widened before Taqwa and the same done to Ehsaan before Taqwa. But we often see that people disregard this natural and principled sequence and start talking about Taqwa and Ehsaan without building on Iman and Islam. And even more disappointing is the fact that people have an extremely limited idea or understanfing about Iman and Islam.

That is why they think that if ones traditions, attire and some visible things related to lifestyle are patterned according to some specific format or mode then Taqwa can be accomplished. And then by performing 'Nawafil' (supplementary prayer), doing 'Zikr' (remembrance of God), 'Vird and Vazifey' (repeated recitation of certain sacred text) and other such similar acts will enable one to scale the lofty heigbts of Ehsaan. Although (quite startingly) sometimes you come across some very visibly apparent (disturbing) signs and symptoms in people practicing such Taqwa and Ehsaan that lead you to conclude that their Iman itself is not yet correct and strong.

As long as these mistakes exist we cannot dream of succeeding in completing the syllabus of Islamic ethics. Hence it is necessary that we have a good understanding of all these 4 stages: Iman, Islam, Taqwa and Ehsaan along with its sequence and arrangement.

IMAN

Let us take Iman first. It is the foundation of an Islamic life. Everyone knows that the affirmation of

Tawheed (Unity of God) and Risalat (Prophethood) is called Iman. If someone affirms this then he becomes eligible to enter into the fold of Islam legally and becomes qualified to be treated as a Muslim. But is this simple affirmation which is sufficient to fulfil a legal requirement strong enough to hold the foundations of the three storey building of Islam? Most people think so and hence the moment there is the affirmation of faith people start the work of Islam, Taqwa and Ehsaan and which proves to be more fickle than building castles in the air. However for building the complete structure of Islamic life it is required that Iman is expansive enough with all its details and deep enough to be firm and strong. Whatever portion of this structure will be left out shall be found missing in the Islamic life and wherever there are flaws in the depth of its foundations there the structure of Islamic life will prove weak and unstable.

For example take 'Iman Billah' (the belief in God) which is the foundation of religion. You will see that after the acceptance of God changes from the simple (verbal) reaffirmation and Iman is extended to include its various details and manifestations then different scenarios and situations develop. Sometimes it ends on this premise that indeed God is Omnipresent and He is the Creator of this Universe and is therefore the One and the Only One. Sometimes its final limit is that God is the One Who should be worshipped. Sometimes the qualities, rights and controls of Allah are accepted in a more wider sense and do go far enough to acknowledge that Allah is the Knower of the Unseen, He listens to and sees all things, answers our prayers, is the Provider of needs and He is the Sole One who should be worshipped and that in religious matters the final say should be the Book of God.

It is obvious that we cannot have a similar way of life with so much disparity in thoughts. In fact smaller and more restricted the idea and vision about Iman that much small and restricted will be the role of Islam in morals and ones practical lives. And as a matter of fact where 'Iman Billah' reaches its widest vision in the eyes of a normal religious person there too the Islamic way of life will not go beyond the acceptance and tolerance of both the rebels and servants of Allah or that the system of unbelief and the Islamic system are mixed together.

Thus the depth of 'Iman Billah' too can be measured differentiy. Somebody may not be ready to sacrifice the most ordinary of his things in the way of Allah in spite of acknowledging Allah as his Master and Provider. Some people give precedence to Allah over some things but also give priority to certain other things over Allah. Someone may sacrifice his life and wealth in the way of Allah hut is not ready to sacrifice fame, his personal inclination and his thoughts and ideas.

In the same way the strength and weakness of the Islamic system is decided and the Islamic character is prone to cause deception if the foundation of Iman under it is weak and unstable. If at all a complete building of Islamic life can be erected then it can only be done on the foundations of the Tawheed which covers both the personal and public life, on the basis of which man considers himself and all his possessions to belong to Allah and considers that there is only One legitimate Owner, One Deity who is worthy of worship and is our Sole Sovereign. One who can issue ordinances and is most Merciful. Only He should be considered the fountain head of knowledge and man should gratefully accept this reality that escaping the obedience of God and ignoring His

guidance or joining partners in his Being, His attributes, His rights and privileges in whatever form is ignorance and misguidance. Then this building can be strengthened only if man decides with full consciousness and determination that he and all his possessions belong to Allah. Man must end his own personal criteria for good and bad and adopt the criteria as defined by Allah. He should suppress his own will and desires and blend and merge with the ideas, theories, feelings and way of thinking according to the Book of God. He must forgo all his loyalties which are not according to Allah or are being shared with someone other than God. The greatest love in ones heart should be for Allah and dismiss every idol from within which demands love and allegiance other than Allah. Ones love and hatred, friendship and enemity, like and dislike, war and peace should be merged so much with the Will of God that man's inner self demands the same thing which is according to the Will of God and runs away from the things that Allah dislikes. This is the real status of Iman Biilah and you yourselves will realize that wherever Iman itself is weak in its expanse, depth and strength; then there is no possibility of Taqwa and Ehsaan. Can this weakness be compensated by the length of your beards, the attire you wear, by rotating the beads of the rosary and offering the night paryer (Tahajjud)?

Just think along the same lines about the other thiugs that make up faith (Iman). The faith on Prophethood is not complete till one does not accept the Prophet (pbuh) as his guide in all the affairs of his life and rejects all such guidance that comes from sources other than the Prophet (phuh). The faith in the Holy Quran remains incomplete till as time one accepts other sources of guidance regarding how to lead ones life or has the slightest

hesitation in "MA ANZALAL LAH" (following the laws revealed by Allah).

In the same way faith in the Hereafter cannot be fulfilled till ones inner self does not give priority and precedence to Akhirah (the Hereafter) over Dunya (this temporal world) and is ready to reject the Dunya for the sake of Akhirah and he is always reminded and aware of the accountability of the Hereafter.

Where these foundations themselves are not present can a magnificient building of Islamic way of life be created? When people thought that it is possible to create Islamic morals without the correct expanse, depth and strength of these foundations then we had a situation where judges were pronouncing verdicts against the Book of God, lawyers were pleading and advocating on the basis of non-Shariah laws. People who protect and remain under the system of Kufr, the leaders and their followers who base their culture and politics on the system of Kufr all of them could now reach the higher stages of Taqwa and Ehsaan as long as they could make some superficial changes in their lives and offer some supplementary prayers and do some 'Zikr' of God.

ISLAM

When the foundations of Iman that I have just discussed reach their completion and become deep and well entrenched then the building of Islam can be erected on it. Islam is actually another name for the visible manifestation of Iman. The relationship between Iman and Islam is that between the seed and the tree. Whatever is inside the seed is manifested in the form of the tree. In fact hy looking at the tree one can make out what was present and what was missing in the seed. You cannot imagine a

tree without the seed and also it is not possible that a seed planted in a fertile land does not yield a tree. The same applies to Iman and Islam. Wherever you have Iman, you will see its demonstration in the practical life, in the morals, in the making and breaking of relations, in the direction of hard work, in the foundations of methodology and attltude, in the path of struggle and striving, in the use of time, powers and capabilities and all visible activities of man.

Believe me in whatever aspect of life it may be, if un-Islamic things manifest themselves instead of Islam, then (for a surety) Iman is absent in it (that aspect of life) and if it all it is present then it is very weak and lifeless and if ones entire life is practiced almost similar to that of non-Muslims then please be informed that the heart is devoid of Iman or that the land is so barren and dry that the seed of Iman is unahle to produce fruits and leaves. Anyways, till whatever extent I have understood the Quran and the Sunnah (I can say very confidently that) it is impossible to have Iman in your heart and yet have no Islam in your actions and deeds.

On this occasion (as the speech was being delivered) a person got up and asked (Maulana Maududi) "Do you consider Iman and Islam as one thing or there is some difference between the two?" To this query the reply was:

For a moment just ignore the arguments that jurists and experts of doctrine have made in this regard and try to understand this issue through the Quran. From the study of the Quran you will realize that the Iman that deals with ones faith or creed is linked and related to the Islam of actions and deeds. Allah describes numerous times (in the Quran) Iman with Amal e Swaleh (faith and righteous deeds) and all the promises that Allah has made relate to

the people who are 'Momin' with regards to their faith and 'Muslim' with regards to their deeds. Then you will see that wherever Allah has implicated the Munafiqeen (Hypocrites) He has described the faults in their deeds as a proof of their defective Iman and has described the Islam of good deeds and righteous practice as real Iman.

Undoubtedly the question of declaring someone to be Kafir legally and then boycotting him from the Ummah (community) is something that is totally different and one must exercise utmost caution in that regard. But I am not describing that Iman and Islam here on which the legal jurisprudence can be applied. Rather I am describing that Iman and Islam here which is going to be accepted in the court of God and which will have consequences in the Hereafter. If you leave aside legal perspective and look at it very plainly then you will definitely see that wherever there is a lack of submission to Allah in practice, where the personal likes and ones desires are different from the Will of God, where there is a compromise between loyalty to God and loyalty to others, where people are busy in other things and not in Iqamat e Deen (establishing the religion of Truth); there definitely is some defect in Iman and it is obvious that Taqwa and Ehsaan cannot be constructed over such defective Iman even though one looks and appears pious and tries to imitate the deeds of the Mohsineen (the people of Ehsaan).

If such deceptive faces are devoid of the spirit of reality then their example is that of a dead body of an extremely beautiful person but does not have any life. If you are deceived by the corpse of this beautiful person and start building hopes around it then the real world will prove it to be useless upon the first examination and you will realize through experience that an ugly person but

who is alive is more useful than a beautiful but dead person. You can deceive your inner selves by these external deceptions but cannot influence the real world and neither can you obtain any weight in the system of divine justice.

If you want the real Taqwa and Ehsaan and not the external and superficial that is required for establishing the religion of Truth in this world and reward in the Hereafter then please keep this in mind that the above two floors can never be raised till the foundations of Iman are strenghthened and the proof of its strength is demonstrated in the Islam of practice and the Islam of good deeds which in other words is practical obedience and submission.

TAQWA

Before talking about Taqwa let us try to understand what it means? Taqwa does not imply following special customs and traditions nor does it imply leading a specific life style. Rather Taqwa is a condition of ones inner self that is developed by piety and a sense of responsibility and this condition is then manifested in every aspect of life. Real Taqwa is that man fears God, is aware of the fact that he is a slave of God, is conscious of his responsibility and accountability towards God and is alive to the fact that this world is an examination in which God has sent him for a limited period of time and the verdict about his future will depend on how well he utilizes his powers and capabilities in this examination, how he utilizes the resources entrusted to him by the Will of God and how he behaves with people which God has linked to his life.

If this feeling and awareness is formed in a person then his conscience is awakened, his religious sensitivity

is sharpened, he is piqued by every little thing that is against the pleasure of God, becomes uneasy at every thing that is against the Will of God. He starts evaluating and assessing himseif on which activites is he expending his time and resources. Not only does he avoid those openly and explicitly prohibited things but also refrains from and hesitates to do those things that are doubtful in terms of their permissibility. His sense of responsibility forces him to do all the things (expected of him by Islam) with complete obedience and submission. Because of his piety he starts trembling at every step where there is a possibility and fear of crossing the limits imposed by Allah. Discharging the rights of the Creator and the created becomes a habit and his conscience trembles in the fear of doing something against the Truth.

This state or condition is not manifested by a specific form or deed but appears in ones entire way of thinking and ali aspects of life and then it leads to a resourceful life that is free of contradiction and conflict and which is pure and clean in all its aspects. In contrast where Taqwa is understood or taken as acquiring a special type of attire and physical appereance and adopting some special kind of traditions and customs and adopting such manners and etiquettes that can be measured and quantified, you will see that they will very strictly follow certain external forms and manifestations of Taqwa that have been taught to them. But in the other aspects of life the morals and behaviour exhibited are not compatible even with the initial requirements of Iman leave alone reaching the lofty pedestal of Taqwa. In the metaphor described by Prophet Eesa (pbuh) "They strain at flies and swallow camels".

To understand the difference hetween real Taqwa and artificial pseudo-Taqwa take the example of a person who

is very conscientious about cleanlisness and hygiene. He will hate dirt and filth in all its forms will adopt cleanliness and purity even if it is not exhibited openly. In contrast there is another person who is not meticulous about cleanliness and sanitation but roams around with a checklist of dirt and filth which he has copied from somewhere. This person will definitely be away from the dirt and filth that is listed in his checklist but will be found engaged in countless such horrendous things whicb will be more dirty that those things which he is avoiding. This happens only because those evil things are not mentioned in the checklist that he carries.

This difference that I mentioned is not a theoretical difference but you can actually see it in the lives of these who have gained popularity as people of Taqwa. On the one hand they follow the minute things of Shariah so scrupulously that if the length of ones beard is less than a particular size then it is declared to be 'fisq' (great disobedience). If the trouser is little hit longer than the ankle then it is condemned as being punishable to Hell. To digress from the 'furui' (extra and supplementary) commands of the 'Fiqh' (jurisprudence) of their 'Maslak' (school of thought) is like abandoning religion. But on the other hand their negligence of the basic and fundamental principles if so pronounced that they have kept the entire lives of Muslims on excuses and political expediency. They have numerous justifications for escaping from the struggle of establishing Deen. All their efforts and hard work is directed at mapping an 'Islamic life' under the dominance of Kufr. And their misguidance has made Muslims content at the fact that living under a non Muslim system or even after serving a non Muslim system all the demands and requirements of Deen can be fulfilled

by remaining under certain limited confines of religious life and there is no need to strive for anything more. Even more regrettable is the fact that if someone presents before them the real demands and requirements of Deen and draws their attention to the struggle of establishing the religion of Truth then not only do they ignore his words but offer all sorts of excuses, exemptions and tricks that might allow themselves and Muslims to escape this responsibility. Still this has no impact on their Taqwa and neither do people with religious inclination feel that their Taqwa is compromised. In the same way the difference between real and artificial Taqwa is manifested in various other forms but you can feel and realize it if you have the real understanding of Taqwa in your minds.

It does not mean that I want to reduce the importance or that I feel the etiquettes and commandments that are established by Hadith regarding decorum, attire and certain external or related to outwardly conduct of leading ones life are superfluous and unnecessary. God forbid that I entertain such thoughts in my heart. Actually I just want to ingrain upon you the fact that what is important is this real and genuine Taqwa and not these external and superficial things. Whoever will be blessed with real Taqwa will have a complete Islamic life that is useful and without conflict and contradiction. Slowly but surely Islam will manifest itseif in his thoughts, feelings, inclination, temperament, life-style in the way he utilizes his time, his capabilities and the way he earns and spends and all the aspects of his worldly life.

As opposed to this if some externally visible things will be given importance over the real thing and will be unnecessarily be over emphasized and then without planting the seeds of real Taqwa and nurturing them then

the result will be the same that I have described earlier. The first thing requires time and patience. It grows slowly and only after a period of time does it bear fruit just as it takes time for a seed to transform to a tree and give fruits and flowers. That is why people with a shallow temperament shun this path. The other thing can be created quickly and easily just as a piece of wood can be tied with some leaves and flowers and made to appear as a tree. This is the reason why this method of producing Taqwa is so popular. But obviously the natural requirements that are fulfilled by a real tree can never be fulfilled by these artificial ones.

EHSAAN

Now take Ehsaan which is the highest stage in Islam. Actually Ehsaan means to have an intense and deep love, true loyalty and sense of supreme sacrifice towards Allah, His Prophet (pbuh) and His religion which will make Muslims "Fana fil Islam" (ready to die for Islam). The basic impression of Taqwa is to have fear of God which motivates man to escape from the anger of God while the basic impression of Ehsaan is to have love of God which motivates a man to seek His pleasure. Let us understand this difference through this example. Amongst the employees of the government are some who are discharging all their responsibilities with utmost hardwork and dedication that have been entrusted to them. They follow all the rules and regulations and do not do anything which is objectionable in the eyes of the government. The other group of employes consist of those who are sincere, dedicated and ready to sacrifice their utmost and work very hard for the government. This group does not stop at only those duties that are assigned to them but they are

always worried about how the interests of the state can be taken care of in the best possible way and in this mood they work more than their obligation and requirement. They are ready to sacrifice their selves, their wealth and their children if the state or the government is endangered. If the law is broken then it pains them. They become anxious when they see signs of rebellion against the government or state and then sacrifice their lives to try to quell it. They cannot imagine committing any deeds that are against the interests of the state. And they strive with their utmost to get rid of this problem. The inner desire of their heart is that their rule should be established in this world and their flag must flutter in all parts of the world.

Amongst these two categories the former are 'Muttaqi' (pious) of the government while the latter are it's 'Mohsin' (achievers of excellence). Although those who are Muttaqi also get promotion and higher ranks and they are placed in the register of good employees but the rank and prizes that the people of Ehsaan get are uncomparable to the rest. Even though the Muttaqi are worthy of appreciation and trust but the real strength of Islam is the group of Mohsineen and the work that Islam wants to perform in this world can only be accomplished by them.

After understanding the reality of Ehsaan you yourself can assess that the people who watch the religion of Truth crushed by Kufr, who are mute spectators to the Divine laws being defied and trampled, who see that the Divine laws are not implemented but in fact rejected officially, who witness that the rule of God is not supreme but the rebels of God hold sway. They observe that as the rule of Kufr is established there is a moral and social upheaval and the Muslim Ummah itself is rapidly falling into moral

turmoil and having disorder in their deeds and practice. And even after seeing ali this, their hearts do not stir neither do they get anxious to change this. In fact in stark contrast if they satisfy and reconcile themselves and the Muslim community at the dominance of the unIslamic rule then how can they be listed amongst the Mohsineen? And after committing such a big crime how can they be elevated to such a lofty pedestal just by offering supplementary prayers of 'Chasht', 'Ishraq' and 'Tahajjud? They do 'Zikr' and meditation, give lectures on Quran and Hadith, follow and implement certain non-fundamental things of jurisprudence and rigorously follow certain specific and small small Sunnah and keep teaching the art of purifying souls in the seminaries and abodes in which all the intracacies of Hadith, Fiqh and Tasawwuf are present but the one thing that is most conspicuous by its absence is real religiousness or real piety which creates a state in that although one may not have given up ones life for evil but offering ones aliegiance to evil is sufficient to degrade him to a loyalist of Evil.

You will see this difference between loyalists and non-loyal in worldiy nation states in that if there is rebellion or uprising in the country or some part of the country is occupied by the enemy then the people who accept the government of the enemies and rebels and make a compromise with them or make a government under their tutelage in which the real reins of power remain in the hand of the enemy and they get some rights and privileges; then no nation or community will accept these to be patriots no matter how rigorously they adhere to wearing the national attire and scrupulously following the smali and little nationalist rites and traditions.

Today you have the live example of nations who came out of the occupation of Germany. How are the people being treated who adopted the path of cooperation and compromise at the time of German occupation? All these nations and communities have only one standard to measure patriotism and that is to what extent has the person opposed and fought enemy occupation, what has he done to destroy the enemy and what has he done to bring the government back to power who he had pledged aliegiance and loyalty. Then God forbid, do you think that Allah does not have the power to identify His loyalists as people of little intellect in this world do? Do you think that He can be deceived by the length of beards, by the distance between ankles and trouser ends, by the movement of the rosary beads, by Zikr, by reciting some fixed religious text, by supplementary prayers, meditation and other such acts?

MISCONCEPTIONS

Gentlemen! One more last thing and I shall conclude my speech. Because of sustained wrong thinking since a long period of time the importance of small and openly visible things is so much ingrained in the minds of common Muslims that no matter how much attention is drawn towards the principles of religion, regulations and the real spirit of religiousness, piety and Islamic morals but still people are finally attracted to the petty issues and get stuck with the small small visible things which have been made as the real religion. The symptoms of this disease are also found in a lot of our cadre and sympathisers. I exert all my efforts to make people understand the reality of Deen, which things of Deen are important and what has priority and what does not? But

even after all these efforts I see that people are still obsessed with the external and visible deeds and give precedence to the unimportant things over principles. I have been overwhelmed with letters since the last three days requesting that the people of Jamaat (be told to) increase the length of their beards, their trousers must be shortened above the ankles and other such small things must be rigorously observed. I have also come to know that some people have expressed the opinion that they notice an acute lack of these things in the Jamaat which they term as 'Roohaniyat' (spirituality). But they themselves are not able to describe what exactly they mean by spirituality. Hence they conclude that one must adopt the goal and methodology of this Jamaat but for spiritual training and purifying ones heart one should look towards the 'khanqahs' (monasteries). All these things point out that despite our best efforts people have still not understood Deen. Whatever I have explained to you now about Iman, Islam, Taqwa and Ehsaan; in it if I have added something of my own besides the teachings of the Quran and the Hadith then it should immediately be pointed out to me. But if you agree that these four things that I have described are according to the Book of God and the Prophet (pbuh) of God then please think that where the demands and requirements of Iman are themselves not being fulfilled and where Taqwa and Ehsaan are completely absent there which spirituality can be found which you are searching. And as far as the small small things of the Shariah that you have assumed to be the primary requirements of Deen I shall once again describe and clarify their position so that I am absolved of my responsibility.

First of all please think calmly as to why did Allah send His Prophets (peace be upon them) to this world. After all what was lacking in this world, what were the problems and defects that were present that necessitated the sending of Prophets? Was it that people were not keeping beards and the Prophets were sent to make them do so or that people's trousers would cover and reach beyond their ankles and that the Prophets were sent to make their lengths shorter? Were the various acts of the Prophet (Sunnah) which you scrupulously follow not prevalent in this world and were the Prophets required to start their practice and implementation? If you reflect on these questions then you yourselves will answer that these were not the real problems and defects in society and this was not the mission for sending Prophets. Then the question remains as to what were the real problems and defects that had to be removed and what were the good and virtues that needed to be established. The answer is to this question can be nothing other than that the real problems that were spread throughout the world were that people had moved away from the obedience and servitude of God, they were following their own man made laws and regulations and did not have any sense of responsibility and accountabiltity towards God. Only because of this evil vices were born, wrong rules and practice became prevalent and the land was filled with corruption. Then the Prophets (peace be upon them) were also sent so that a sense of obedience to God, loyalty and accountability towards God is created. High morals should be encouraged and the affairs of this world should be run on the principles which give rise to goodness and virtue and which crushes evil and corruption. This was the only reason to send Prophets and finally this was the only reason to send Prophet Muhammad (pbuh) in this world.

Now see what Prophet Muhammad (pbuh) did to fulfil this mission, what method he adopted and followed what pattern or sequence. First of all the Prophet (pbuh) invited people towards Iman and then made that Iman firm and solid by deepening and strengthening its foundations. Then according to the demands and requirements of Iman by teaching and training the Prophet (pbuh) instilled the specialities of practical obedience and submission in the Muslims (i.e. Islam), moral purification (i.e. Taqwa) and a tremendous love and loyalty to God (i.e. Ehsaan). Then with the combined efforts of these sincere Muslims he (pbuh) started to replace the ungodly system of the old and prevalent Ignorance (Jahiliyat) with a just and pious system run by the moral and ethical principles of the Divine Laws. And then when these people (Sahaba) became Muslim, Muttaqi and Mohsin in all aspects like ones heart, soul, body, mind, morals, ideas and deeds and started doing the work which Allah wants His loyalists to do then and then only did Prophet (pbuh) started telling them about the decorum, attire, ways of eating drinking, ways of living and behaving and other visible things which are better and more appropriate for the pious. It means that he (pbuh) first transformed the raw material into molten gold and then minted gold coins out of it. He created soldiers first and then gave them uniforms. This is the correct way to work which is very apparent by the study of the Quran and the Hadith.

If following the Sunnah means that one should follow the path of action which the Prophet (pbuh) adopted to fulfil the Will of God through His guidance, then believe me that it not following the Sunnah but going against it that without transforming people to real Momin, Muslim, Muttaqi and Mohsin they are being moulded into the

external and apparently visible dye of the pious and some popular and accepted practices of the Mohsineen be imitated. It would be like putting the stamp of gold on pieces of iron and copper and put them into the market and to bring uniformed soldiers in the field without military training and without creating loyalty and a sense of supreme sacrifice. According to me this is pure fraud and that is the reason why these gold coins do not have any value in the market and neither can you attain any victory by this crowd of soldiers fit only for display.

Then what do you think will Allah appreciate? Just imagine that a person brings about true faith, he is aware of his obligations, has high morals, he restricts himself to the limits set by Allah and discharges the rights of loyalty and sacrifice but is useless as far as fashion is concerned and is not upto the mark according to the apparent and visible culture. His position shall be that of a good employee but a little uncultured. Maybe he may not get a higher position because of his boorish appearance. But do you think that because of this gruff and coarse demeanour his reward for loyalty wili also be ignored and his Master will put him in the Hell fire only because he was not good looking and of good mannerism. Compare and contrast this with another person who is scrupulous to a fault in following the Sharaee fashion and is a stickler for cultural norms and manners but has defects in terms of loyalty, lacks dedication towards discharging ones obligations, has some weaknesses in his sense of honour because of the demands of his faith. Can you imagine that despite these weaknesses how much would God appreciate this person just for his culture and fashion? This is not a complicated legal matter for which you will have to study books. Just

by common sense one can judge that amongst the two which one is worthy of appreciation.

Even the people with lower intelligence definitely distinguish as to who really deserves appreciation. This British rule is there before you. You know how fashionable they are and how much they adore external manners and etiquette. But do you know what they appreciate most? The soldier who sacrifices his heart, mind and body for raising the flag of his country and does not flinch the least when the time comes for supreme sacrifice. He may be uncultured and unrefined according to their standards. He may not shave for days, may don uncivilized attire, may not observe etiquette whilc eating and drinking, may not know how to dance but despite all these defects they will elevate him, promote him and put him on a high pedestal. In contrast the person who is an example of fashion, culture, good manners and etiquettes but is weak in loyalty and offering sacrifice and when the time for trial and tribulation appears he gives precedence to his life, luxuries and personal interests over his duties, obligations and national honour. They will not give him any respect and probably might even court martial him. When the people of little intellect have this capacity then what do you imagine and think about God. Will he not differentiate between copper and gold or will He just look at the stamp over the coin or currency and accept it as having high value.

Please do not perceive that I am trying to belittle or reduce the importance of these external and outward things or giving orders to declare them to be unimportant which have been given to improve the outward and external aspects of life. I am of the opinion that a Momin must obey all such commandements as given by God and

His Prophet (pbuh) and I also helieve that Deen has come to improve both the internal and external of man. But what I want to impress upon you is that the first thing that is more important is internal and not external.

First you must worry about creating excellence within and then try to mould the external according to reality.

You must give priority and more importance to the qualities that are worthy of true appreciation by God and to elevate and promote was the real objective and mission of the Prophets. The external (Zahir) will automatically be elevated because of these qualities and if there is something missing then it will be covered and compensated as the various stages are covered and reached.

Dear Friends! I have delivered this long speech despite my weakness and illness only so that I can convey the Truth to you with complete clarification and relieve myself of this responsibility before God. Life is uncertain. Nobody knows when it will end. Hence I feel that I should be relieved of the responsibility of conveying the Truth. If there is something that requires expalanation then please do ask and if I have said something against the Truth then please point it out and if I have delivered the Truth to you correctly then please bear witness (people raised their voices and said "we bear witness"). You are witness and so is God. I pray to Allah that He gives me and ali of us the correct understanding of Deen and give us the Grace to fulfil all the demands and requirements of Deen. Amin!

After this the gathering came to an end and the Ijtema also ended.

PROCEEDING
OF
JAMAAT-E-ISLAMI

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بسم الله الرحمن الرحيم

In the Name of Allah The Most Gracious The Most Merciful

PROCEEDINGS of the ALL INDIA IJTEMA e AAM of JAMAAT e ISLAMI

(5,6,7 April 1946 Harwara Allahbad UP)

It was announced through the periodical "Tarjumanul Quran" (published from Pathankot) and the newspaper "Kausar" (published from Lahore) that the All India Ijtema of the members of Jamaat e Islami would take place at Harwara, Allahbad, UP on the 5th 6th and 7th April 1946 on Friday, Saturday and Sunday. It would be compulsory for all the members of Jamaat to attend except those having some (uzr e Sharaee) genuine excuse. The sympathizers of Jamaat along the people who are interested in the activities of Jamaat, want to observe its workers and understand the work of Jamaat from close quarters and also would like to get a practical acquaintance of the invitation and methodology of Jamaat are also permitted to join the ijtema.

Hence on the night of the 4th April 1946 a lot of members, sympathizers and others arrived at the ijtema. The total strength of the attendees was around 2000. The delegates attending the ijtema were accommodated in tents along the side of the road opposite the locality of Harwara. It was a beautiful manifestation of the spirit, enthusiasm and discipline of the organizers. Buses were arranged to

collect the delegates from Allahbad railway station and bring them to Harwara. A lot of Jamaat staff were positioned at the railway station for receiving and welcoming the delegates and guiding them correctly towards their destination.

Most of the delegates arriving from different places had come in the form of groups as advised by Markaz (Centre). Almost all the delegates from Punjab and Frontier province arrived along with their respective groups.

Some women also attended the ijtema although it was not compulsory for the lady members of Jamaat to attend. Therefore separate seating arrangements for women were made at the ijtema and a large number of local women also attended all the Programmes .

INAUGURATION OF THE IJTEMA

The ijtema was supposed to start on the 5th April on Friday at around 9 in the morning. Just before 9 am the general secretary (Qayyim e Jamaat) announced on the microphone that there were just a few minutes away from beginning the Programme and all were requested to enter the ijtema hall and be seated alongside their respective groups. In a few minutes everybody was seated silently alongside their respective teams. Everybody was composed and the atmosphere was serene and tranquil. At exactly 9 am Maulana Sayyed Abul Ala Maududi Sahab – Ameer e Jamaat inaugurated the ijtema by reciting the Hamd and Sana first and addressed the delegates:

"Respected brothers and sisters! This is our second all India ijtema. I have been unwell since the last few months. And even while travelling (to Allahbad) there was so much pain in my ears and still continues that I shall be unable to attend all the proceedings of this ijtema. Maulana Amin Ahsan Islahi will discharge the duties in my absence. InshaAllah I will give a speech tomorrow night. May God be with you."

After this Maulana Amin Ahsan Islahi addressed the gathering which is recorded below.

INAUGURAL SPEECH BY MAULANA AMIN AHSAN ISLAHI

- Exhortation towards Remembrance of Allah
- Correct meaning of Remembrance of Allah
- Abiding by the discipline of the Jamaat
- Objective of the Ijtema
- Address to the Sympathizers of Jamaat
- Other pertaining works for this Ijtema
- Something for the general audience

INAUGURAL SPEECH BY MAULANA AMIN AHSAN SAHAB ISLAHI

After Hamd o Sana
Dear friends, ladies and gentlemen!

You might be aware of and we note with great sadness that Amir e Jamaat is unable to conduct the proceedings on this occasion of the annual ijtema because if his ill-health. I feel his absence much more than you all, but it is in the best interests of Jamaat that he be given a chance to take rest as much as possible and he should not be asked to take the trouble to attend the ijtema without any justified reason. Maulana is very much present (at the venue of the ijtema) and we will be availing of his guidance and suggestions on all important issues. And as far as this is required, I myself will undertake that task (of consulting Amir e Jamaat). Please do not persist to meet him nor insist that he give speeches. Yes, please do pray to Allah to grant him good health soon and (pray to Allah) to grant me the courage and ability to carry out the responsibility that has fallen on my shoulders because of his absence.

EXHORTATION TOWARDS REMEMBRANCE OF ALLAH

Whilst inaugurating this ijtema I exhort you all towards the remembrance of Allah. As a matter of fact the remembrance of Allah is paramount for ones spiritual life all the time just as breathing is required for being alive. However on this occasion (of the Jamaat ijtema) the

remembrance of Allah should specially be practiced. Where you are discussing reasons for the world ignoring its Creator and its implications, on such occasions the Prophet (pbuh) used to make it mandatory on himself to purposefully remember Allah. I feel that this is one of those many occasions which can take you towards forgetfulness of your Lord and Creator and hence I exhort you towards the remembrance of Allah. This remembrance shall certainly enlighten your vision and thoughts and with the help of the discussion for which you have gathered here Allah will grace you and enable you to reach the correct conclusion. It will prevent you from false allegations, back biting and insulting others when you gather in your tents and halls and this very remembrance of Allah will guard your speech and your hearts from evil, whenever there is difference of opinion on issues and there is reason for a clash of ideas. Then it the same remembrance of Allah which will aid your faith and morals to escape from the various trials and tribulations that you encounter in this journey of life. If you do not practice it (remembrance) then at every step there is a danger of committing mistakes. You must not forget that you have risen with a firm determination to elevate the Word of God. It is obligatory for such a Jamaat (which arises for the supremacy of Deen) to continuously evaluate itself against any conflict between word and deed. It must always check and protect itself from doing anything which is against the Will of God. And this can be achieved only by those whose hearts are always filled with the remembrance of Allah.

CORRECT MEANING OF THE REMEMBRANCE OF ALLAH

Please do not misunderstand the meaning and implication of the word remembrance of Allah (Zikr e Ilahi). According to me the meaning of remembrance of Allah is much more profound than commonly understood. I do not consider uttering 'SubhanAllah SubhanAllah' as the remembrance of Allah. This kind of remembrance remains confined only to ones tongue and does not protect the person's life (from evil). According to me along with (Zikr) remembrance one must also (practice Fikr) reflect. The remembrance without reflection is not effective. If you wish to derive the real benefits of the remembrance of Allah then you must reflect and meditate on Allah, His noble attributes, His extraordinary and brilliant creation, His Power and Magnificence, His Wisdom and the promise that you made to Him (when you were first created) and the various glad tidings and warnings that He gave you in the event of fulfilling or breaking that promise. Please remember that whatever you do must be for the supremacy of His Word. Whatever you speak must be according to the Will of Allah and whatever step you take must be in the Way of God. This is the remembrance which Allah demands and not that you chant the Name of Allah morning and evening but remain ignorant and oblivious of the works (and responsibilities) He has imposed upon you. This kind of remembrance holds no value before Allah. If you really want to remember Allah then please recall the promise which took place between you and Him through the Prophets (peace be upon them). This promise and pledge applies to the entire Shariah and is important and must be implemented in every aspect of

life. And the struggle to establish it is real remembrance of God which has been given in the Quran (2:152)

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

So remember Me; I will remember you. And be grateful to Me and do not deny Me.

This is the remembrance of Allah which I am exhorting you to practice and if you remain careless about it then even after doing all that you are doing here which I can observe, I shall assume that you have only wasted your time and money here and you will suffer loss both in this world and in the Hereafter.

ABIDING BY THE DISCIPLINE OF THE JAMAAT

The other thing towards which i wish to draw your attention to on this occasion is abiding by the discipline of the Jamaat. You must not disobey any instruction that you receive from any of the people who head the various departments of Jamaat. The way you assemble in the prayer hall, in the dining hall and the ijtema hall should reflect your status as members of a disciplined and prestigious Jamaat. There must not be any noise or commotion. Please keep this in mind that for the other parties abiding by the discipline of the party is merely a quality whose absence would render it to become incompetent in the public, but for Muslims abiding by the discipline expected (of the party) is a religious responsibility which if not discharged would lead to the displeasure of Allah and His Prophet (pbuh) in the Hereafter and would also invite failure in this world. Allah and His Prophet (pbuh) have issued the necessary instructions to protect and enhance this discipline in the individual's collective life as part of Jamaat and it is

obligatory for every Muslim to abide thereof. Hence the people who fall short of the character required as a member of Jamaat and are unaware of what morals and principles are expected for someone to be part of Jamaat should not feel that they are deprived of or lack just one of the moral qualities. In fact by fostering this weakness their entire religiousness is in peril. No Muslim can be a religious and devout Muslim without having a high character in his life within the Jamaat, no matter how many times he prays and how many times he fasts. The Prophet (pbuh) said "I have been sent to complete all the moral standards". If Muslims themselves do not exhibit that high moral standard then it means that Muslims have become indifferent to the objective and mission with which Prophet (pbuh) was sent to the world.

The moral training that the Prophet (pbuh) provided and the resultant transformation that took place in the ignorant and crude Arab nation can be gauged by the statement of the Persian general Rustom which he made while observing the immaculately straight lines in which the troops of Umar (ra) lined up for prayer. He said " Umar (ra) has set my heart ablaze with malicious envy. He is disciplining wild creatures".

Just imagine the discipline and character of the group which was the envy of the general of one the most sophisticated civilizations of its times and then compare yourselves with that group. You will realize that your collective character does not match their high standards and in fact it would not be incorrect to state that you have reached the same place (in terms of moral status) from where you started. Even an ordinary ijtema is sufficient to expose all the weaknesses of your collective character.

Sometimes your future looks really bleak and hopeless. How can it be expected of the people who could not pass these small trials and tribulations to (be strong enough and capable enough to) undertake the bigger trials with strong collective character?

I have just travelled a long distance along with you. The character that you displayed on this journey did not give me any joy, in fact I was quite saddened by it. The sense of sacrifice, the patience and the seriousness that is required in a journey is singularly lacking amongst you. The impatience and haste that you displayed on various occasions during the journey was no different than the other rail passengers. You have troubled and caused pain to a lot of people whom you can no longer apologize. Most of the time of your journey was spent in exactly the same way and the same kind of conversations as any other rail passenger. Sometimes I even felt that the members of Jamaat did not behave with each other as is expected of the high Islamic morals and in fact behaved like strangers to each other at the time of trials and testing. These symptoms do not bode well for our Jamaat. It means that the growth of true Islamic character has been extremely slow within your own selves. I feel ashamed even to mention all these things but have been given the responsibility to counsel and advice and that requires me to criticize your shortcomings without fear and favour. I hope you will remember the big mission for which you have come together and you will energize yourselves completely to develop the individual and collective character required for that mission. You will give proof of that character wherever you are whether in the market, in the station, in the railway train or in the bus.

OBJECTIVE OF THE IJTEMA

You know that the objective of our ijtema is not merely to sermonize and give some speeches. We have not asked you to spend your time and money for this purpose. In fact we have some important objectives for which these ijtemas are conducted. It is therefore important to keep them in your knowledge on this occasion. It should not be the case that the commotion and clamour of this ijtema deflects you away from its real objectives and all the efforts that we undertake for conducting this ijtema become an exercise in futility.

The first objective of these ijtemas is that the people who have been bound together by the love of a particular ideology should get acquainted with each other; they come to know each other's conditions and difficulties and share each other's experiences in their journey towards the fulfillment of their ideology. Thus even today you will be able to open up avenues of mutual support and cooperation and in the future too you can be united and joined into units very easily utilizing your strengths and capabilities for the attainment of your objectives. This requires you to stop wasting your time in futile discussion and become busy in meeting and getting acquainted with each other. If you do this work keeping in mind that it serves one of the aims of this ijtema then you will have helped in this ijtema achieve its fundamental objectives. It will also help you in your individual life and also have a positive impact on your life in Jamaat.

The second objective of these ijtemas is that we do not want to limit the work of Dawat and propagation merely with the publication of our literature. In fact we want to

harness the transformation that is occurring in the people after reading our literature. For this purpose we would like to conduct this annual ijtema at various places in India so that we can reach out to people directly in different parts of the country and people can also interact with us closely and clear their doubts and suspicions. To achieve this aim we want the members who are capable of presenting the ideology of Jamaat and can remove the doubts and misunderstandings regarding Jamaat to spend most of their free time after the ijtema proceedings come to an end with the people who have come to this ijtema from different parts of the country with an aim to understand Jamaat and clear their doubts and misconceptions.

ADDRESS TO THE SYMPATHISERS OF JAMAAT

I wish to address our sympathizers on this occasion. Hope they listen to me attentively and forgive me for my unpleasant remarks.

We have kept this category of sympathizers in our organization only for a little while and for temporary purpose. However I see that for a lot of people it has now became a place of permanent solace while their real position was within Jamaat as full-fledged members and not in the ranks of sympathizers. These gentlemen are seeking shelter in this category (of association with Jamaat) without any appropriate reason and only on the basis of their personal weakness and they are assuming that by merely remaining as sympathizers (of Jamaat) they will be able to discharge the responsibility that Allah has bestowed upon them. This is a big misunderstanding which must be cleared. The rights of Allah and the responsibilities you owe towards your Lord cannot be

fulfilled by merely having sympathy to Jamaat which has been established to discharge those rights and responsibilities. In fact the way to discharge those responsibilities today is to give up your entire wealth to the Jamaat which has come up with that mission. If you do not have any undue difficulty then each one of you must join the foremost ranks of Jamaat and try to compete with each other in doing so. With this you will be able to generate some movements in the lifeless environment and open up the closed avenues with your energy and enthusiasm. Considering praying and showing sympathy (to Jamaat) to suffice as one of the ways of fulfilling the obligation (of establishing Deen) and becoming indifferent and content (towards that obligation) is cowardice and being weak. In reality this is like compromising with ones desires upon seeing the dangers along this path and which may not fall in the category of "nifaaq" (hypocrisy) because of the persons original purity of intention but still it would be far removed from the objectives of real Iman and I do not think it to be lawful for a Muslim to think about living in this compromising situation when the call to establish Deen has already been given and everybody has been asked to contribute and come forward with their God gifted powers and capabilities. The obligation to establish Deen is not such that you join the ranks of those who sympathize with Jamaat cause. For that you must yourselves come forward to accept all responsibilities in a way that will encourage and motivate your colleagues and not in a way that would sway them towards seeking precaution and excuses.

This is the same reason that we are sometimes forced to rethink about the utility of having a separate category of sympathizers in Jamaat. Anyways we will not be able to

decide about that right away but one thing is certain that it is not permissible for any sincere person without any legitimate excuse to avoid being in the ranks of the custodians of the truth and seek solace merely as a sympathizer. Everyone should remember that there is only one and only one variety of the servants of Deen and they are those who have pledged to remain forever for and serve the cause of Deen without any protection and work with unqualified devotion. At the most there is a possibility that in the initial phase of the struggle to establish Deen under certain special conditions some concessions may be given but those concessions are temporary. There comes a time when all these concessions are withdrawn and it is announced through the words of the Prophet Muhammad (pbuh) that "those who are not with us are our enemies". When these people are our ideals then why should we not adopt their path instead of lingering along the path which will eventually be discarded and become void?

We are presenting the Deen of Allah before you and also proving to you that Deen should not be just one of the many parts of your lives but should encompass your entire life. If we are mistaken or if there are some deficiencies in our proofs and arguments then please tell us and point them out so that we can rectify that mistake and remove that deficiency. But if you acknowledge that the Truth is the same as what we are presenting then it means that we have completed the grave responsibility of discharging our obligation and then there is no way now for you to escape from the Truth. In such a situation there is only one way for you and that is you bravely accept the path of the Truth that has now become very clear to you. It should not

be the case that you accept the Truth but yet stand in the ranks of those have still not completely accept the truth.

Those of you who still have some doubts about the ideology and the methodology of our Jamaat should kindly note that they should hand over those doubts in writing to Qayyim e Jamaat, so that those doubts are cleared at some suitable time tomorrow. But one more warning in this regard is also essential. I use the word warning in the sense as found in the Arabic language. Please do not feel that I am using that word with a sense of superiority. And which is that whatever doubts you have (about Jamaat and Jamaat work) in your mind please do present them, It should not happen that you create and cook up some doubts just because of my announcement. Creating doubts without any strong reason is one of the ills of our age and I do not want any of us to be caught in it. The questions that come in one's mind automatically regarding the Truth, Allah makes arrangements and helps to clear those doubts and makes those questions a way to clarify the Truth. But those who like to prick their own hearts with thorns of doubt and suspicion, as the modern educated youth do, they do not get anything other than uncertainty and agony and are devoid of the taste of faith and belief. That is why I say that please try only to present your genuine doubts. Do not try to put me down and fall in the disease of creating artificial and self created doubts merely because of my announcement.

OTHER WORKS THAT THIS IJTEMA WANTS TO ACCOMPLISH

You will soon come to know the various objectives of this ijtema. There is no need to apprise you about them

beforehand. But it is necessary to announce a special kind of work that we wish to accomplish and which is necessary for you to know. That work of gathering information cannot be accomplished without the cooperation of all the members of Jamaat. Hence before the real work for which we have kept the third day of the ijtema, we wish to inform you about it so that it can be completed in the best possible way.

Since the last few years the people whose hearts opened up to our call, although were not much in number, but were of various talents and capabilities because of which Jamaat was strengthened. Now our future schemes demand that we make a plan for utilizing those talents and categorize the people based on their capabilities and efforts must be made to give them opportunities to nurture their talents. One benefit of these efforts will be that the total talent base that Jamaat has today will soon double because of organized collective efforts. The second benefit will be that we will be able to utilize those talents very easily whenever we want to use these capabilities for fulfilling Jamaat objectives. There will not be any difficulty in evaluating, collecting and organizing them and it will be a good example of teamwork achieved through the united efforts of the entire Jamaat.

The structure of this kind of setup will be that those who are inside the Jamaat say for example from the group of Ulema (scholars) will be one group. In the same way those who are writers will be formed into another group and those who can impart training will be made into another. Similarly groups will be formed with factory workers, technicians, farmers and businessmen. In brief we should form different groups based on the abilities of people and

we should appoint someone who can organize them and give them such opportunities to think about molding their work according to the perspective of Jamaat ideology. In this regard if Markaz feels the need to suggest something to the group or offer guidance then Markaz will itself contact that group. We would like to procure the required information for this activity although a major part of the information is already with us, still our list is incomplete and it is not possible for us to do that work with the available information, hence we want to reserve day after tomorrow for carrying out this activity (of collecting information) by calling people in the form of different groups or categories. Hence we hereby announce that people should come along with their respective groups when the name of that group is announced. Do not wait till people are summoned by name. We will be announcing individual names only from the group of Ulema (scholars).

A FEW WORDS FOR THE GENERAL AUDIENCE

There may be a lot of people in this ijtema who are neither our members nor our sympathizers. They belong to the category of general people and are attending this ijtema merely because it is taking place near a town where they reside. It is necessary to address this kind of people also else there is a possibility that they may have some misunderstanding or may feel dejected.

I have already said in the beginning that our ijtemas are not for giving some speeches and sermons but for taking stock of Jamaat work. We get detailed information about what work different units of Jamaat have done over the whole year. What are the deficiencies in their work and

what instructions do they have to comply with. All these works are a must for the workers of any organization and are sometimes are of their own interest. But for some people all our activities might be very uninteresting, dry and unnecessary. I fear that may be the general audience attending our ijtema is going through a similar experience (of finding the activities and discussions to be dry and boring) and that is why I want to make this announcement in the first session of the ijtema itself that all those people who have come to this ijtema expecting it to be like the typical 'jalsa' (public gathering) which will be filled with sermons and speeches should not expect anything like that neither speeches nor flags nor the bravado of leadership. Our proceedings will be very dry and unexciting. Let us be very clear that only those who agree with this should join the ijtema. We will not stop anyone from attending. But if those who are attending the ijtema do not find things that are useful and interesting, then they do not have any right to complain.

The only interesting and useful item in this ijtema for the general audience is the public meeting on Saturday night. In this meeting we will present our Dawat (invitation) before the general public. This invitation will be the same to Muslims, Hindus, Sikhs, Parsis, British and the Germans. Ameer e Jamaat will speak InshaAllah in this public meeting. If for some reason he will not be able to speak then his written speech would be read out. I shall also spell out my thoughts in this meeting. My speech will also be very dry and simple and people will find very little of it to be of their liking and taste especially those who are habituated to listen to conventional speeches. These people will not find anything useful in that public meeting. But those who are interested to find out our

invitation no matter how unimaginatively it might be presented; I invite them to attend the public meeting. Insha Allah they will succeed in their purpose. This is not the right occasion to give a speech but still I shall put forth a few points. At least you will come to know our style of speech and will be able to evaluate if your efforts to listen to us were fruitful or not.

Brothers! The fundamental principle of the invitation that we have risen with is that the Creator of this universe, Sovereign and Ruler is Allah. Only He has the right to govern this universe. And just as He rules the heavens similarly only His rule should exist on the earth. We believe that he has informed us of His likes and dislikes through His Prophets and He wants us to follow the way of life He has enjoined through His Prophets in all aspects of life and there should not be any division and discrimination in them. It means that we should not follow Allah and His Messenger only in some aspects of life and in the rest follow our own desires and the injunctions of others. Such kind of discrimination is 'Shirk' (polytheism) and Allah will not accept any obedience that is mixed with 'Shirk'.

We present our invitation and ideology in a logical and intellectual manner and we are quite happy to state that there is nothing more appealing to human thought besides our invitation. Our invitation is common and the same for all and we even present this invitation to those Muslims who claim to belong to Islam but do not accept the sovereignty of Allah just as people of other non Muslim nations. Amongst the different nations of the world, the people who accept our invitation and are ready to lead their lives within the limits of Allah's obedience have

been organized into a Jamaat so that we progress along the path of achieving our objectives.

Our Programme is to dismantle the contemporary system of thought, the foundations on which the present way of life rests and would like to raise a new system of thought and belief which will serve a base for a new (Islamic) way of life. We believe that the foundations for this correct way of life can be provided only by Islam and no other. Hence we present Islam before the world and appeal to the entire humanity not to be biased against Islam as they might be against Muslims and examine the teachings of Islam purely on its merits (and not on the behaviour and image of Muslims). If they do so then all the problems which are troubling humanity will be solved.

People think that this work is not only difficult but impossible. But we are very optimistic. We are confident that if this work is done correctly then the chances of its success are brighter than any other. It is true that in this whole wide world there is not an inch of land where the system of Truth (Islam) is reigning but we must not be despondent over it. We cannot deny this reality that the longing and desire for accepting this system of life in the hearts of people is quite overwhelming and other systems of life cannot command the same. The only condition is that the correct kind of people must come forward. That is why we are trying to find our place in the hearts of people and are sure that when we win the minds and hearts of people then the effect of that shall illuminate the entire length and breadth of this country.

The commotion and chaos in the present state of mind of the masses is ripe for accepting our work and ideology. As

far as blind faith and obedience is concerned, people have come out of it to a large extent. People have started looking at issues and ideas with a free and open mind. All prevalent ideologies and systems of life have failed the test of rational examination and people are waiting and professing a desire for some new thinking and ideology to take over. Different parties of the world are coming forward and are trying to fulfill this desire. Unfortunately only the adherents of Islam do not have people with the courage to present it, although only Islam can remove this anxiety and nervousness in people. We want to fill this gap. Please pray that we become capable enough to discharge this obligation (of presenting Islam before the world).

Now I end my speech. Qayyim e Jamaat will now present the annual report of Jamaat. Thus after this speech by Maulana Amin Ahsan Islahi the annual report of Jamaat which presented by Qayyim e Jamaat is recorded in the following pages.

HISTORICAL NARRATIVE of JAMAAT e ISLAMI

1364_65 Hijri / 1945_46 CE

After Hamd o Sana,
Respected Amir e Jamaat! Dear brothers and sisters.

Today in our ijtema we have besides our members and close sympathizers some other people too who have come to attend this ijtema in order to better understand our Jamaat. I therefore feel that before presenting last year's Rudad (narrative) of Jamaat, I should clarify and briefly present the objective of Jamaat and its methodology.

THE OBJECTIVE AND AIM OF ESTABLISHING JAMAAT E ISLAMI

Brothers! When we declare that we are Muslims then it means that we are claiming to belong to that select group of people who are the heirs of the holy messengers and prophets. Every individual belonging to that group and that group as a whole (in its capacity as an organization) has unconditionally and voluntarily submitted itself to God. This group of people (Muslims) has sacrificed their entire lives for the sake of obeying and worshipping God. In other words what it means is that we have withdrawn ourselves from everything else and accepted Allah as the Lord of the Universe, as our Creator, our Owner, our Sovereign and our Law-Giver; and this acceptance has been with complete concentration and meditation and utmost satisfaction of heart and mind. We accept only

Muhammad (peace be upon him) as our leader, our guide and our commander. We reject all systems and all other philosophies and ways of life except the one showed to us by Islam and the Holy Quran and we want that 'Quranic' and Islamic way of life to govern us. We have cleansed our hearts of seeking any other deity besides Allah the One and Only Lord. In short we have accepted the yoke of servitude towards Allah after rejecting all other ways of life, all forms of power and authority and all kinds of supremacy, obedience and worship. We want all aspects and domains of life whether it be inter-personal relations, business and trade, marriage and divorce, prayer, fasting (religious ritual worship) or governance and politics, law and judiciary, war and peace and running the country's administration, along with all our affairs be they individual or public, cultural or political to be completely under Divine Sovereignty. They should follow Divine laws, should be under the guidance of the Holy Prophet (pbuh) and we must possess a sense of accountability and a fear of being questioned for all our deeds on the Day of Judgment.

But dear brothers! Please analyze the present Muslim society with a balanced and open mind. Look at their numbers which runs in crores, whether from the north to the south or from the east to the west. Can you spot one single group amongst them which lives up to the standards set or as demanded by the fundamentals of Islam? Yes I agree that you will definitely come across some people who have adopted Islam whole heartedly in some aspects of their personal life and so far as faith or creed is concerned do not consider any other being besides Allah to be their Lord and Master. They do not consider any other person besides Muhammad (pbuh) to be their guide

and do not value any other thing besides Quran and Hadith and feel most accountable for their deeds towards the Day of Judgment. But including these people as far as the collective or public life of the entire Muslim community is concerned; you will find the various Muslim organizations and the Programmes of the different Muslim parties to be completely un-Islamic and you can observe that they adhere to a 'Westernized' life style in the same way as those rebellious to God do so in their public life and different organizations along with the Programmes of different parties who have rejected God and turned away from Him. These Muslims do not hold Quran and Hadith close to their hearts rather it is the democratic principles, the westernized culture and the western laws and constitution that they confer the status of being perfect, time tested, proven and certified as worthy of implementation. This clearly proves that whether the Muslims and their leadership acknowledge it or not (it cannot be denied that) for them Islam has now become a purely personal affair and something of a personal creed and individual devotion that has no relation with their public and political life.

But whoever has cast even a cursory glance at the Holy Quran, the way of the Prophet (pbuh) and the lives of the Companions (peace on them) with an aim of getting guidance will know that Islam is not that which is termed in contemporary society as "religion" which is only based on certain kinds of worship, practices and some individual and personal religious deeds. On the contrary Islam imparts an approach towards attaining a stable life, Islam is a complete code of conduct or way of life and it is a universal (legal) constitution which encompasses everything from improving peoples' personal character till

conducting the affairs of people. Islam commands its adherents to eradicate all other ways of life that are rebellious to God and those ways of life based on the rejection of God. It commands its adherents to reconstruct human life on Islamic lines and according to the Islamic foundations and Islamic method and perspective. Islam presents a comprehensive and definitive vision and Programme on how to lead ones personal and social life by demanding that

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱدۡخُلُواْ فِي ٱلسِّلۡمِ كَآفَّةً

O you who have believed, enter into Islam completely [and perfectly] ..... (Quran 2:208)

Allah the Master and the Creator of the universe told His Prophet (pbuh) very clearly the reason for sending him to this world with this Deen (of Islam) which is

لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ

to manifest it over all religion (Quran 61:9)

namely to proclaim, manifest or supersede the Deen of Islam over all other false religions and to dominate Islam over all other philosophies and ways of life and that the adherents of Islam must work tirelessly and should not rest till as time the rule and sovereignty of Allah is established in the entire land and they should continue to perform this noble task (of *Izhar e Deen*) even though the rejecters of the truth because of their hatred, enmity, foolishness and arrogance feel offended and angry.

After realizing and understanding the basic fundamental beliefs of Islam and its intrinsic demand of dominating all other ways of life the status of Muslims their responsibilities and their mission of life is automatically ordained and fixed. And this reality becomes absolutely

clear that the word "Muslim" stands for that international missionary and revolutionary party that works in this world for the reconstruction of human society along Islamic lines and that this party toils hard and sacrifices everything towards the attainment of this objective realizing the grave responsibility conferred on the Prophet (pbuh) and then this responsibility being bestowed upon or inherited by them as heirs to the noble prophetic mission. As this work is the real objective of Deen and constitutes the fundamentals or foundations of Deen, Allah has not left it to our "Ijtehad" (developing a consensus on a religious injunction through mutual discussion and interpretation) but in fact Allah has given clear cut, straight and direct unambiguous commands in the Holy Quran

قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَسۡتُمۡ عَلَىٰ شَيۡءٍ حَتَّىٰ تُقِيمُواْ ٱلتَّوۡرَىٰةَ وَٱلۡإِنجِيلَ وَمَآ أُنزِلَ إِلَيۡكُم مِّن رَّبِّكُمۡ

Say O People of the Scripture! You do not have (any guidance) till you observe the Torah and the Gospel and that which was revealed unto you from your Lord (Quran 5:68)

شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحٗا وَٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ وَمَا وَصَّيۡنَا بِهِۦٓ إِبۡرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓۖ أَنۡ أَقِيمُواْ ٱلدِّينَ وَلَا تَتَفَرَّقُواْ فِيهِ

He hath ordained for you that religion which He commended unto Noah, and that which We inspire in thee (Muhammad), and that which We commended unto Abraham and Moses and Jesus, saying: Establish the religion, and be not divided therein.(Quran 42:13)

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

And there arise out of you a band of people who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful.

(Quran 3:104)

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Apostle a witness over yourselves. *(Quran 2:143)*

which means that all these superficial and traditional religiosity is useless till as time you actually implement the laws (rules and regulations) as laid down by the Book of Allah and are ready to sacrifice your lives for the purpose of reaching this objective. The Deen and way of life that has been ordained for you is the same that was ordained for Prophet Nuh and that which We inspire in thee (Muhammad (pbuh)), and that which We commended unto Ibrahim and Musa and Eesa (peace be on them all) saying: Establish the religion. There must be amongst you a group of people who invite towards virtue (the obedience of Allah). Commands what is right and stops and prevents evil. O Muslims we have made you a community and a nation for the world so that you become an example or an exemplar of justice, virtue and goodness for other people just as Our Prophet (pbuh) became an exemplar or the standard or archetype of virtue, goodness and justice for you.

It is very obvious that to establish Deen in this world, to fulfill the responsibilities of commanding good, forbidding evil and establishing the best and perfect example of living by Allah's Deen (Islam) in all aspects and domains of life cannot be the work of one individual. All these works need collective and disciplined efforts as demanded by the aim and objective of the Holy Quran and the way of the Holy Prophet (pbuh). And in order to establish and maintain it great sacrifices were made by the Prophet (pbuh), the Companions (peace be on them), the Rightly Guided Caliphs and by Hassan & Hussain (peace be on them). Without their sacrifices it was impossible for Muslims to shoulder the responsibility of being the "Ummat e Wasat" (the justly balanced nation) and become a living testimony of Deen of Islam before the misguided peoples and groups. People could obtain guidance and enlightenment in all aspects of life by witnessing the words and deeds of these noble souls. Without implementing Deen in practice (along with all its laws, rules and regulations in both public and private life) not only is it unthinkable of discharging the responsibilities of being a witness unto mankind, commanding the truth and forbidding evil but it is even not possible to implement Deen in one's personal and private life. That is why it is the religious duty of Muslims to establish a disciplined and organized group or society that keeps working towards discharging its responsibility of establishing the religion of truth or the Deen of Islam and under the borders of which no other rule or influence exists besides the sovereignty or supremacy of Allah. No other laws exist besides His Divine laws no other guidance is accepted besides that of the Prophet (pbuh) and no other accountability exists besides that of the Day of Judgment. This work is a compulsory requirement and

an absolute demand of faith. This is the objective or mission of life for a Muslim and also the purpose of sending the noble Prophets. Jamaat e Islami has been established for doing this very work and the goal or objective of Jamaat e Islami is to implement this work in practice.

THE METHODOLOGY OF JAMAAT E ISLAMI

Now the question arises, that how should we work in the present condition when we have a way of life that dominates and holds sway not only over us (Muslims) but over the entire world. At present this world is completely against the principles and values of Islam, but (unfortunately) it has gripped us so hard that we are unable to get our daily sustenance without approaching it with a begging bowl. The answer to this question is: we have to do this work in exactly the same way in which it was first done by the holy Prophets from Adam (pbuh) till Prophet Muhammad (pbuh). This method has been one and the same without exception and has been adopted and remained so in every era, for every nation and for every community.

In fact if you reflect and ponder, then you will realize that for any collective work or work pertaining to the public domain Allah has commanded the same methodology to be used for bringing about both the truth and evil. And that method is: before making a decision on which approach or ideology to adopt, one should first apply one's mind, think and contemplate. Then if the heart and mind gives testimony to its truthfulness and if all aspects of life are rectified and perfected by its implementation and adoption then one must have faith in it and devote one's entire life for it. One must do what it tells and must implement what is being commanded with zeal, selflessness, sincerity and whole heartedness and one must

discard and discontinue those (things) which the ideology or approach prohibits or which go against it. Then when the followers of that approach or ideology gain strength, they must unite and come up with the firm determination of implementing that ideology in the entire society or body politic.

The first step in this journey is to present the ideology and principles to the world in an open and unambiguous manner. The second would be to call and invite people out of a sense of personal responsibility and not for the sake of one's own selfish interests but for the welfare, success and prosperity of people and society at large. And then one must mold the people who accept those principles whole heartedly into a disciplined organization.

Obviously when colour, race, ethnicity, nationality do not hold any value for this group, rather it is the principles and universal values that bind them together in an organized and disciplined manner, then people of all races, ethnicities, nationalities, talents and qualifications shall join this organization.

And as and when the sphere of influence of this organization keeps expanding, simultaneously there will be a growth in its strength, its capabilities, its means and resources. And then this organization will give birth to a society that is based on Islamic foundations from its inception in both personal matters and in the collective or public domain and this will then become the precursor towards the formation of a system of social justice (a society where everyone gets his or her due rights) where people command what is just and protect and prevent people from evil and give evidence of the truth (become

the epitome or personification of goodness and justice) as is expected of them.

Every individual and the organization as a whole shall have to pass through various stages for reaching this stage and face a lot of obstacles and hardships that will have to be confronted and dealt with as and how the situation unfolds and demands, details of which cannot be explained now, neither is it required.

Now I shall present before you the report which demonstrates the global efforts made to implement the above ideology according to the described methodology. I say global efforts because to our knowledge there is no organized group anywhere in the world other than Jamaat e Islami that is working in such an organized way. Although if we come to know of any such organization (working like Jamaat e Islami) then it would make us extremely pleased and happy and it is our earnest prayer that we also have other groups (as well) elsewhere in the world who have this objective and profess this ideology.

THE GENERAL SITUATION IN THE COUNTRY

Last year was a difficult one for the whole world. But for the nation and community in which we were born, it was the toughest year since the last six years ever since the war began. The nations which imposed this World War, which was the result of a clash of their interests and the nations which were directly involved in it, made the entire world a theater of war for the last six years. But immediately after the war ended there was peace. However the people who ran our country did not like peace to be established even after the war ended. That is why even after the war ended our condition deteriorated and worsened a lot. The situation that the civil population had to face and are still facing need not be stated as all of you have practical experience thereof. The measure of hardship can be gauged by the fact that for six years the armies who were witlessly giving their lives and offering their blood just for the sake of obtaining their bare necessities of life; those unfortunate souls had to use the same guns and ammunition against themselves.

Apart from the general hardship and difficulties that arose because of war, the total non-cooperation between the government and the people on the question of bare necessities of life; in fact the mutually antagonistic behaviour between the government and the people made this issue so difficult, hard, complicated and irresolvable that it only increased the misery of the poor and the middle class, to the extent that they were ready to face

bullets rather than die of hunger and thousands from all corners of the country started experimenting with this solution (of dying by confronting authorities rather than die of hunger) and continue to do so.

Then the seeds of division, prejudice, hatred and enmity that were sown by the different communities and political parties in India got ample opportunity to bloom and prosper in the period in which there were elections, rallies and visits of the British cabinet missions. Muslims too struggled against others and also against each other for months together. And there is little possibility of this evil mischief subsiding in the near future. The heart is deeply saddened to see this age of

ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَٱلْبَحْرِ

Corruption has appeared throughout the land and sea

so much so that a big group of our scholars has become the claimants of nation worship rather than of Islam.

As for the remaining revered elders who were silent till now, instead of realizing their responsibility in this sensitive period and worrying about taking the community on the right path, themselves became the worshippers of nationalism and for them the use of their power, their capabilities and their religious knowledge became nothing more than presenting the idol of nationalism before Muslims in an alluring and charming manner so that whatever small number of Muslims who remained committed worshippers of Allah should stop doing so and join both the religion of nation-worship and community-worship.

In the present situation the entire country is in turmoil and devoid of peace. The only exceptions are those who are directly connected and linked to the present government. None is able to get his daily subsistence (two square meals a day). All worldly laws beyond the jurisdiction of the administration and all opportunities of economic growth and welfare lie in the hands of those leaders who are far removed from God and the Holy Prophet (pbuh). The scholars of Islam stand in every nook and corner of the country preaching nationalism and community worship. The great *Soofis* and *Mashaikh* are propagating allegiance to those nationalist leaders as a means of salvation and have made taking that allegiance to be a criterion of judgment between faith and unbelief (Iman & Kufr) in which every atheist and every rejecter of God and the Prophet (pbuh) is welcome as long as his name is Abdullah or Abdur Rehman.

In spite of such conditions and such an environment, the existence of some people who are prepared to respond to the call for exclusive worship to God, who are prepared to ponder and reflect upon its invitation is something quite encouraging and pleasing. And the fact that some people are determined to tread on the path of this call (by Jamaat) which is extremely dry and which goes against the contemporary trends and currents is proof that there still exist some vigorous hearts that still beat (for the sake of Islam). And if such people are injected with the dose of "the religion of truth" then it is quite possible that this body apparently appearing as dead (Muslim community) may suddenly spring back to life. You can appreciate the importance of what I am saying after you compare the conditions of entry (for membership) into Jamaat e Islami and other Muslim and non-Muslim organizations.

THE CONDITIONS OF ENTRY INTO JAMAAT-e-ISLAMI AND INTO OTHER PARTIES

The various calls inviting people to join different parties, be they under the leadership of Muslims or non-Muslims; make it abundantly clear that for both primary membership as well as for leadership positions, it is sufficient to be from a particular nation or race and character, morals, faith (*Iman*) and Islam hold little value. In stark contrast those aspiring for becoming a member (*rukun*) of the Jamaat e Islami neither their nationality, neither their race nor their colour, nor their ethnicity or language is taken into consideration. What is only examined is the condition of faith (*Iman*) and Islam. How determined is the individual to practice Islam and how far is he / she willing to discharge its responsibilities? Anybody who wants to join Jamaat e Islami has to forever cater to the following demands in the future namely:

He / she must refute all forms of sovereignty and dominion and reject all those that seek Lordship, obeisance and absolute obedience.

(1) He/she must reject all other guidance and leadership except that of Prophet Muhammad (pbuh)

(2) He/she must not take any other source other than the Quran and Sunnah as a constitution and for laws governing one's life. Unless there is an extreme situation or necessity, he/she must follow the laws of God and His constitution (the Holy

Quran) and make organized and disciplined efforts towards its implementation.

(3) And he / she must not have any motivation to work for all this except the accountability in the Hereafter. In other words to join Jamaat e Islami we need people who declare:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا
وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah ."

And who are ready to lead their entire lives on the principle of

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah , Lord of the worlds.

THE PROCESS OF JOINING JAMAAT E ISLAMI

224 people have given their application for membership to Jamaat last year despite the above mentioned conditions and the hostile environment and numerous other difficulties. Most of them have read our entire literature and their lives bear a lot of its influence and they have understood Jamaat work and its methodology to a fair degree. As we have raised the bar or standard for entry into Jamaat, hence very few of them have been actually granted membership to the Jamaat. Now for new membership our process is as follows: after receiving their application we have some exchange of correspondence for some time so as to try and determine if the applicant has understood our Jamaat well, has realized its demands, has impacted his life by effecting a change in his morals and character which is required for working for the Jamaat. After that the standard 11 questions (which now have been published and for the sake of information have been mailed to all the members of Jamaat) are sent to the candidate expecting detailed answers in chronological order. If the replies are correct then it can be satisfactorily concluded that the influence was not temporary and superficial and then the applicant is asked to continue as an applicant member and work for Jamaat for some time. What it means is that before being made a member of the Jamaat formally the applicant should apply the constitution (principles, rules and regulations) of Jamaat on oneself and demonstrate how he would work as a member. The local Jamaat or a member of Jamaat in his/her proximity is then made to associate or link with the

applicant. After observing the applicant for 2 to 3 months he/she is then formally enrolled and awarded membership of the Jamaat. We have adopted this methodology because we are not too much concerned with the numerical strength of Jamaat rather we are more anxious about his/her deeds, character, morals and sincerity. Presently we are eager to get such strong people in every area who will be capable of carrying forward our mission of Dawat (propagation) with responsibility and reliability and who would guide and lead people along Islamic lines.

The result of our (strict) recruitment policy (for membership to Jamaat) was that out of the 224 applicants only 74 were awarded membership of Jamaat. Among those who did not get membership were also such people who had dedicated and given up their lifelong earnings in thousands of rupees and their valuable properties to Jamaat after which they were not left with a single paisa. Then (it must be appreciated that) they had done so without our instructions or any other external pressure but merely on the basis of the call and demand of their Iman (faith). You will be surprised to know that one of them had actually acquired this property while he was the head of a religious party, but before being influenced by Jamaat e Islami neither did he think that acquiring it was morally wrong neither did it affect his leadership of the religious party.

THE PROCESS OF SEPARATING FROM JAMAAT E ISLAMI

After raising the standard of gaining membership to Jamaat we have also started evaluating those members who were granted membership before imposition of these (strict) conditions. Hence an appeal was made to 24 members to leave the Jamaat and try to reform and improve themselves by remaining outside of Jamaat. The complaints against them were mostly that they did not take much interest in Jamaat work. One gentleman had separated from his wife and was told to take her back or divorce her. However he did not want to divorce her due to the 'jahilee' (from the days of ignorance) traditions and customs and was not able to take her back because of his disposition and domestic compulsions. Two three people could not overcome their previous party differences. Two or three people left Jamaat because they were overwhelmed with the love for their community and wanted to take part in elections and other than these 24 people there was one gentleman who himself left the Jamaat. He described the reason for leaving Jamaat in that his spiritual mentor was being attacked by people having political differences and he was not able to defend him by remaining inside the Jamaat. But among these 25 we do not know a single one who had any difference with the objective and methodology of Jamaat. In fact apart from a few people everybody has a feeling of regret for leaving Jamaat and they all remain part of our close sympathizers and they continue trying to reform themselves.

MANDATORY APPROVAL OF AMIR e JAMAAT FOR THE ENTRY INTO AND EXIT FROM JAMAAT E ISLAMI

The local units of Jamaat sometimes forget that they must not take the final decision regarding membership into and expulsion from Jamaat. They must make the candidate pass through the usual process and leave the final decision of granting membership into Jamaat up to Ameer e Jamaat. Without the approval of Ameer e Jamaat no candidate can be considered to have become a rukn (member) of Jamaat. In the same way to remove somebody from Jamaat also requires the approval of Ameer e Jamaat. Maybe in the future we may relax these restrictions and these relaxations and concessions will come into effect some or the other time once the Jamaat starts expanding. However because we have to raise strong foundations of the Jamaat, (initially) we will have to be very strict in imposing these restrictions and we hope that the members and applicant members of the Jamaat will accept these restrictions whole heartedly.

The number of members and local units of Jamaat

Today in the whole country we have established 75 local units of Jamaat and the total strength of members is 486. At around 154 places the members of Jamaat get guidance and instructions directly from Markaz and other than these there are also some places where we do not have members but the sympathizers are working hard and quite

enthusiastically like regular members. The following are the number of members in the listed provinces and places.

1.	Punjab	291
2.	Uttar Pradesh	60
3.	Hyderabad South	36
4.	Madras	31
5.	Delhi	14
6.	Madhya Pradesh	12
7.	North West Frontier	10
8.	Mumbai	9
9.	Sindh	8
10.	Bihar	7
11.	Mysore	6
12.	Bengal	2

Please find the state wise distribution of applicant members of Jamaat

1.	Punjab	110
2.	Uttar Pradesh	56
3.	Sindh	13
4.	Madhya Pradesh	13
5.	North West Frontier	7
6.	Mumbai	9
7.	Hyderabad South	6
8.	Delhi	4
9.	Baluchistan	3
10.	Bengal and Bihar	2
11.	Madras	1

GENERAL CONDITION OF MEMBERS AND LOCAL UNITS OF JAMAAT

It will take some more time for the members of Jamaat to achieve the morals, character, discipline and determination expected of the soldiers who fight for the establishment of the Deen of Islam. But the speed with which the members of Jamaat are improving and reforming themselves, especially in this election year, the way they have displayed grit and determination and the way in which they have exhibited exemplary tolerance even after becoming the target of their community and entire society merely because of their loyalty to their creed and to their objective (as a Islamic Jamaat); you can assess that *MashaAllah* the members of Jamaat now understand the demands and requirements of their creed and objective. Then not only the members but even a sizeable number of our sympathizers remained aloof and away from this commotion of "ILAHSAAZI" (making someone your God).

One of our members had taken part time employment in an educational institute because of economic difficulties. His superiors offered him a permanent position seeing his honesty, dependability and hard work. Upon that our member resigned from the job thinking that maybe Satan wants to move him away from the path of Truth by offering lucrative positions in the 'batil' (ungodly) system.

As of today the work of only 4 out the 75 local units of Jamaat remains unsatisfactory. Out of these four I have no

complaints about two of those four units because the people who were capable of running them ran into distress and difficulties because of their unemployment. One of the gentlemen had to leave that area and so there remained only a few illiterate people. Some could not take up the leadership as they had some medical issues and were suffering from some disease. The 3rd local Jamaat was given a chance of 2 months to improve and reform themselves and that respite and chance expires today. Now we will be able to take some decision regarding them only after studying their situation once again. The 4th unit we are now evaluating without giving them any more reprieve.

THE OBEDIENCE OF AND SUBBORDINATION TO AMEER

One more thing which is causing a lot of concern and which might become cause for future indiscipline and disorder is that the correct spirit of obeying the Ameer e *Maqami* (local chief) has not been developed. You know that the Jamaat e Islami has been established on the basis and foundations of Islamic principles in that one must generally in all pious deeds and in all organizational activities that fall under the Sharia and especially the orders of Ameer e Jamaat and his deputies like the local Ameers must be obeyed and ignoring or being careless about them is a crime equal to that of ignoring or being careless about the command and will of God and His Messenger. The Ameer holds a position of leadership (bestowed) by the Sharia and his position is not like the presidents of the associations and clubs where people have been elected to those positions as a formality for carrying out some administrative jobs. The obedience to Ameer is compulsory for the members of Jamaat. In certain special conditions the Ameer can be changed and a new Ameer can be brought about, however as long as he occupies the chair of Ameer then he has to be obeyed in all good works without any excuse and argument with complete sincerity and happiness. And if there is any gap or delay in this then the members must rectify and try to correct each other more than their Ameer. God forbid if there is some complaint against the local Ameer then instead of making it a cause for mischief and quarrel, the complaint must first be brought before the local Ameer without any

hesitation and then only should it be put in front of the local Jamaat and if (still further escalation is) required (it can be brought) in front of Ameer e Jamaat.

THE QUALITIES OF LOCAL AMEER AND HIS RESPONSIBILITIES

Wherever there have been complaints of this nature (i.e. against the incumbent local Ameer), after studying them we have always felt that actually at the time of electing the local Ameer the importance of his position was not understood and the required qualities that he should possess were not taken into consideration. And instead of electing an Ameer it was like electing the President of an association or club. In the future on such occasions

إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَٰنَٰتِ إِلَىٰٓ أَهْلِهَا

Indeed, Allah commands you to render trusts to whom they are due

should be fully complied with and this must also be considered that whoever you are electing your chief or Ameer should meet the following criteria:

1) Compared to the other members he must be more pious and compliant to the Sharia
2) He must understand the principles and methodology of Jamaat well
3) He must be able to discharge his duties with wisdom and understanding of affairs and
4) He commands the respect and reverence of other people of the neighbourhood and society.

Then whoever is made the Local Ameer his responsibilities include:

(i) Maintain the administration and discipline of the Local Jamaat

(ii) Not only must he himself discharge his duties of Jamaat with enthusiasm but also keep other members of Jamaat active and morally sound.

THE FIELD OF INFLUENCE OF JAMAAT

Within the Country

The field of influence of Jamaat has considerably expanded compared to the previous year. Our message became quite popular in the states and areas where it was already known to people and our literature was also able to find its way to those places where it had not reached earlier. Other than this work, as our literature talks critically and in a detailed manner about the contemporary political systems and political agitations, the kind of political awareness and consciousness that it generated at the time of elections (although according to us it was unsatisfactory and incorrect) resulted in people turning towards our literature with greater interest. Actually the whole thing transpired in a manner that reminds one of the adage that "sometimes even the evil forces unknowingly serve the good". What happened was that the political parties who were fighting elections presented before the people those portions from our literature which could be detrimental to the opposition. In this way a large percentage of the population unwittingly became aware of our literature.

Our message had not reached Assam, Bengal, Rajputana (now Rajasthan), C.P (Central Province now Madhya Pradesh) and Baluchistan at all. However this year we were able to spread our message in them and in a lot of places in those states we have even commenced work. A

lot of people in C.P. joined the Jamaat, a lot of people applied for membership of Jamaat in Baluchistan and although none have so far been enrolled as members in Jamaat, we are now having sympathizers in different parts of Quetta, Chaman, Yaro, Mach and district Chaghi. A lot of applications for membership have also come from Bengal and one person had sought permission to translate the literature in Assamese. At a lot of places in Rajputana too circles of sympathizers have been formed and some people have also been awarded membership of Jamaat.

In these elections the Jamaat ideology and its members and sympathizers got a lot of publicity, although every party tried to trap Jamaat by ways both right and wrong. But thanks be to God that they failed in their attempt to do so and they withdrew accepting the fact that the path of Islam and the demand of Iman and Islam is the same as what Jamaat e Islami is propagating.

Outside the Country

This year the field of influence of Jamaat has spread outside India to countries like America, Africa, Iran and England. And in these countries Allah has blessed us with such resources that can be made a means of launching our work there. In England work has begun in two places London and Manchester. In Madina Munnawwarah one elderly gentleman is desirous of commencing work. He has visited Darul Islam and is present in this ijtema. He has promised to devote himself completely to Jamaat work and he is an influential person in the Arab world. If some literature is prepared in Arabic language then work can start in the Arab countries as well.

In Bahrain one person has been procuring our literature. I am not aware about the details of the situation in that country.

Our literature has been going to three countries in Africa namely Rhodesia (now Zimbabwe), Natal (a region of South Africa) and Kenya and we hope InshaAllah that next year in Rhodesia and Natal some conditions will be created to start of systematic work.

In America an Arab company has begun ordering our literature and because there is a demand for literature only in the English language and since we have just a token of titles available in English, hence the speed of work there and in other English speaking countries has been slow. If some literature becomes available in English then InshaAllah we shall find such people in those countries who will be able to independently start the work of propagation there.

Our literature has also been going to Malaysia and Iran, but the demand is coming from people who are living there temporarily and have gone there seeking employment. Still they are trying their best to pass our thoughts and ideology to the locals there.

There is a person in Indonesia who is presently travelling to India, who was bringing out a periodical before the World War, has become very close to us and has read all our literature. He studies Tarjumanul Quran and the newspaper Kausar and as soon as the situation in Indonesia improves he wants to return there and begin work in the local language. I think that if this person is

able to give some time then he can be kept for a few days in Markaz and trained to such an extent that he will be able to return to Indonesia and start the work there.

Work amongst Non-Muslims

There has not been much progress in the speed of work amongst non-Muslims and a major reason for this has been the inter-community struggle which is steadily increasing between the Hindus and Muslims. But the way in which we are working, we hope that InshaAllah the strife and bias between the two communities will recede and the non Muslims shall start viewing our message as a principled one which stands above the narrow confines of community, race and nationality.

Work amongst Women

Last year our work amongst women was almost non-existent and I was quite worried as to how to reach out to this section of our society, as no movement can succeed till as time till it is supported by women. Women are that section of society which play a very important role in both developing and ruining any community or race. A proverb in English is hundred percent correct that "the hand that rocks the cradle rules the world". All praise be to God that this year we managed to start some activity in this field and now the women are slowly developing activeness. A lady who has joined Jamaat this year but has worked so nicely and in such a satisfactory manner that I want to present that work as an example or model before you so that those who are attending this ijtema and especially the women should know in what way and how they can participate in the contemporary phase through which

Jamaat is passing through. That is why I am presenting the report of this sister here in front of you as received:

1. Last month on the 25th my only niece (the last memory of my late sister and late brother in law) was a little sick and had come from her in-laws place. I served and helped her a lot. By the grace of God she became well after a few days. After that she started learning reading the Quran from me and which still continues. On the occasion of Eid ul Adha his husband also came here for a few days. I tried to acquaint him too with Dawat e Islami and the results were good.
2. I convinced my brother and sister in law to do the animal sacrifice (Qurbani) on the occasion of Eid. My brother would do the sacrifice even before but my sister in law did the sacrifice upon my motivation. My sister in law is also learning to read the Quran from me and also other Islamic literature.
3. Before Eid I stitched about a dozen clothes for some poor people in the neighbourhood and for the same reason I also stitched some sweaters for the children of some relatives
4. I tried to convey the message to four old-time friends by writing letters. Of them two are trained graduates and two are matriculate. Three of them have a lot of Islamic books that I sent them. One of the friends is being presently trained by me. Tomorrow she is coming to meet me. I hope that Allah will present some suitable opportunity for me to convey our message to her.

5. Other than the above, all my relatives with whom I correspond, I have invited all of them only towards Islam and prepare them to read the Islamic literature.
6. The teachers of the local Girls School invited us for Eid party a few days before. My sister in law and I took part in the party with the sole intention that definitely Prophet Ibrahim (pbuh) will be mentioned some or the other time on that occasion. However when we reached there the atmosphere was totally different than what we expecting and so every minute spent there now seemed longer than an hour. Somehow we managed to complete our dinner and by that time they started playing music. We were asking permission to leave and they insisted more and more that we stay. Finally both of us left without their consent and also expressed our dislike to their activities. After two or three days one of their representative teachers came to meet us. I asked her as to what kind of Islam they were presenting before the non-Muslim teachers? If music, dance and immodesty are something that they like then will you bring Islam down to their level? Dear sisters, it is indeed a very noble task to invite your peers and colleagues towards Islam. But how can these vulgar and immoral songs, these un-Islamic acts (which we had to watch and endure there in the Eid party) be pious and good deeds? But how can they be concerned about reward and punishment? This is the result of a lack of professing the fundamental articles of faith namely belief in God and the life of the hereafter. Here the question arises as to how should we propagate to

them? If we stop meeting them then how will we find an opportunity to do Dawah work on them? Each and every action of theirs pierces and pains the heart and we fear that their reform might not be possible but it is quite likely that we also get swept away by them (into bad deeds) and waste our time on them. A similar situation exists with other women. If we meet them or they come to visit us then they have no other topic of conversation except vanity and vain things. If at all something worthwhile is discussed then it is crying about the rising prices and about lamenting their own misfortune. Hence in this long duration of five months which I stayed there I would not meet anybody else except our neighbouring lady. Coincidently she had a liking for reading and inspite being a mother of seven children she still takes Islamic books from me and reads them. She has read almost all the books that I have with me. She is influenced by Jamaat (because her father and brother belong to Jamaat e Islami) and theoretically agrees to the principles of Jamaat. Maybe very soon she will agree to be a part of Jamaat in practice.

Besides these I was also introduced to the wives of some government servants but after meeting a few times, now we hardly meet each other. But if any of them needs me then to win their hearts I am always ready to help and serve them and often help them in studies and sewing. I found only this method to be useful for propagation.

7. By the Grace of God I always get opportunities to propagate amongst the people at home. Mostly it is

me who is benefitting from them. Doing some light domestic work and serving people of the family is helping me to influence them with the message of Islam. Before this (I was pampered so much and was such a darling of my family that) I never had to fill out even a glass of water from the container. I only had to concentrate on my studies. If my mother was busy and would tell me to eat or have a glass of milk, then I would refuse and say that I will do so only if you bring the food to me. She was forced to do all the work. By the Grace of God now I am serving her and try to give her every opportunity to relax. Similarly I am always ahead in serving the guests and other members of the household so that I apprize them of the great gift that I have received by the Grace of God. I am happy to see that through my efforts my younger brother and the husband of my niece (by the Grace of God) have almost stopped taking undue advantages of their positions of office and have become more committed to Salat and Zakat as compared to earlier times. Due to his profession my elder brother and his wife had left for a distant place much before I grew up and now after so many years I am getting an opportunity to spend some time with them. What kind of Dawah work can be done on them in such a short time? Moreover they are quite senior to me. I cannot talk very freely with them. Only this younger brother has been helping me out with my studies and other things from the beginning. By the Grace of God I hope that he will join Jamaat e Islami and will become a member of the Jamaat by leaving his current job and serve Islam full time. I am

propagating to whoever I can but my special attention is directed towards him. I am with him.

8. I am teaching Persian and English to my neighbour's daughter for an hour or so daily as before.

9. All my services within the household and outside are voluntary. The members of the family do not burden me with any work because I am always sick. But now I do not want to waste a single moment of my life after understanding my responsibility. Because God definitely knows how much work I can do and how much I cannot. That is why I am ready and prepared to help each and everyone with every possible help. As a consequence I get very less time to read. But the satisfaction that I am getting in discharging my responsibilities is to some extent compensating for that loss. I am always on the lookout of ways and opportunities to propagate. I get very few opportunities to propagate verbally but by the Grace of God the propagation by my acts and deeds continues round the clock.

10. My own reform and development is not yet complete. I have committed a lot of mistakes this month but by God's Infinite Mercy the trust and faith in God is increasing and I do not have any unnecessary worries any longer. May Allah bestow on me His Grace to become a true Muslim.

If the other women also start doing work with this speed and intensity, then our work can spread very quickly. The responsibility on the wives of members of Jamaat and the women of other relatives of the members of Jamaat is

therefore extremely grave. I hope that the other sisters will find a lot of inspiration and guidance in the work of this sister.

The Ulema (religious scholars)

You will be happy to know that of the 224 people who have applied for membership of Jamaat, more than 60 are students, teachers and graduates from different ('deeni madaris') seminaries. Presently our literature is finding its way into almost all major 'deeni madaris'. Many of them have officially established study centres and mobile libraries and we get a feeling that at least in the new students and teachers there is some kind of dynamism. Ninety nine percent of the people here have been swept away by the deluge of this great election hullabaloo and patriotism and nationalism has now spread all over the country. These elections accomplished one more thing. It managed to expose all the moral weaknesses of the religious class which so far were hidden from public view and it became clear to one and all that just as the modern educated class was guilty of perversion and immorality, the popular religious scholars too in the fervour of gaining political mileage and fuelling sectarianism were capable of lies, deception, tricks, back biting, allegations and all those things which were hitherto thought of being the exclusive purview of atheists and materialists. This alerted a large section of religious Muslims, those who had genuine religious inclination and who were aware of the Islamic principles of honesty and probity were forced to think about where their religious scholars were leading them into?

The kind of morality, character and unethical behaviour displayed by the religious scholars who were into politics and the kind of tricks they played using the Quran and the Hadith and the kind of escapism and excuses that they demonstrated regarding Islam inspite of professing it as the Truth was totally wrong and unacceptable. On the other hand the way in which if I may use the words coined by the Ulema to belittle the modern educated class namely – "the ones who look irreligious" have started accepting our ideology in large numbers, we can conclude that God has now started ignoring the Ulema for their impiety and has decided to raise a different kind of people who will carry out His Divine mission. I sincerely pray to God that He has mercy on them (the religious scholars) and that they realize and understand their position and responsibility and that they may prove useful to the Deen of Allah instead of being wasted in such a manner.

Although the atmosphere in the 'deeni madaris' (seminaries) has been spoilt because of the wrongs of some of the religious scholars and now they along with their disciples have become part of un-Islamic movements and ideologies, still from these very groups there are emerging some people who are fed up with their religious leaders and are desirous of working for the sake of Islam along correct Islamic pattern. We cannot predict how many of them will be blessed by Allah with the good fortune to take part in practice towards the establishment of Deen of Islam, but these conditions are a definite pointer that some of the religious scholars have now started coming towards us from such places where our ideology has not even reached and we were under the impression that these places would probably never be

influenced (by Jamaat-e-Islami) even after the practical implementation of the Deen of Islam.

The modern educated class

It is an established fact that from a perspective of possessing fundamental human morality and character, it is the modern educated class that holds the position of leadership and guidance. Strangely our religious leaders and scholars are so impressed with them that they feel their job is merely to justify the aspirations, the ideologies and philosophies of this (educated) class according to the Quran and Hadith and on the contrary pronounce guilty the one who tries to criticize them and to correct them. It will not be an exaggeration to state that 50% of the responsibility for the erroneous ways of the educated class and their detachment from Islam lies on the shoulders of our religious scholars. The dualism in their lives has mixed up the sacred and the profane to such an extent that not only non-Muslims but even those Muslims who are not close to Islam are having difficulties in understanding its demands, requirements and its comprehensive nature. When they see that their revered and pious elders who have spent a lifetime learning and teaching the Quran and Hadith are only good in their outward appearance, get-up and attire and some formalized forms of worship; otherwise in terms of personal behaviour, their philosophy of life, their politics and public character they are no different from the educated class. In fact when they (educated class) see that they (scholars) are proud of taking them as their disciples, then they feel that this behaviour, this attire and this ritualistic worship is a result of their medieval mindset and backward thinking which

will improve and be removed slowly over a period of time.

As a natural corollary to this state of affairs when Pundit Jawaharlal Nehru commented that "Muslims make a lot of noise about their culture and civilization, but what do they have besides a beaked jug, trousers above the ankles, a special kind of cap and long beard", then Muslims became wild and furious. But if you look at it in an objective manner and one would realize that in practical terms what have our religious scholars given us besides this? When in their daily lives the Muslim masses along with their religious scholars and leaders besides the things mentioned above (and that too not all) are practitioners of the ways, views and philosophies which are practiced by those who reject the Quran and the Hadith, then how will the non-Muslims have any introduction about Islam besides the beaked jug, ankle-length trousers and the skull cap.

When Islam is presented before the modern educated Muslims and non-Muslims also with all its details and compre-hensiveness they are surprised and bewildered and then moving away from being guided by evidence and the validity of philosophy they go back to their religious heads and religious scholars whom they were following and then stick to their ways and methods. They get proof and evidence for all their deeds from the Quran and Hadith through them and they prove that elections are like the battle of Badar and the election-day is like the day which will separate out the evil from the truth (yaum ul furqan). They question us that do not our religious scholars know Deen? This state of affairs clearly points to the enormous responsibility of our religious scholars. They are causing immense damage to the religion of Truth

and in the efforts for establishing the Deen of Islam in that those who are unaware about Islam are justifying their un-Islamic deeds by pointing out to the ways and deeds of our religious scholars. To clarify that amongst all the letters that we have received I am presenting only one of them to you along with the reply that we gave them.

Respected Sir! As Salam-o-alaykum wa Rahmatullahi wa Barakatuhu!

I would like to inform you that I have studied your periodical quite deeply. I have a brotherly comment and which is that the Darul Islam that you have established in Punjab is wrong and that the way you have boycotted the elections is also wrong.

If you are a lover of Darul Islam, then you must change the different places where we have "apparent" Darul Islam into "real" Darul Islam. That is because their change and reform will be quick. For example Saudi Arabia, Egypt, Afghanistan and Turkey etc which are already ruled by Muslim rulers, please make them first Darul Islam. Then turn your attention to Darul Kufr (Land of Unbelief). First reform Muslim governments then think about bringing about Darul Islam in non Muslim lands. Their reform will be faster than these non-Muslim countries. Their minds are aware about words like freedom. When those Muslim countries have not been able to establish Islamic government so how can you expect an Islamic government in the countries where the administration is completely un-Islamic?

You will say that it is difficult to go to those countries. If going to those countries is difficult then go to those Muslim provinces (princely states) within India and run

your movement there. For example the Nizam state, Bahawalpur, Chatral etc.

Your boycott of elections is also wrong. This decision to boycott elections is very mischievous. Such great scholars and sufis like Maulana Hussain Ahmed Sahib, Mufti Kifayatullah Sahib, Maulana Ahmed Saeed Sahib, Hazrat Maulana Imamul Hind Abul Kalam Azad, Mazhar Ali Sahib Azhari, Hazrat Maulana Sayyed Dawood Sahib Ghazanwi, Maulana Sayyad Ataullah Shah Sahib Bukhari, Hazrat Maulana Qasim Sani Sahib, Qari Muhammad Tayyab Sahib Darul Uloom Deoband, Maulana Hifzur Rehman Sahib, Maulana Maulvi Murshid Sahib, Maulana Muhammad Baksh Sahib Muslim, Allama Alauddin Sahib Siddiqui, Maulana Shabbir Ahmed Sahib Usmani, Maulana Muhammad Muslim Sahib Usmani, Maulana Ahmed Ali Sahib are against your decision to boycott elections. To put it in a nutshell whether one is from Congress or from the Muslim League, they all have participated in the elections and have encouraged doing so. Then have all these gentlemen done "haram" (the prohibited in Islam)?

Please do not consider my request to be biased or intransigent, by God I am not being obstinate or speaking for my party. It is the truth and hence I write to you only after these thoughts came to my mind after reading your magazine. It is strange that you have commented that all these pious and revered elders have done "haram" and yet your hand managed to escape the Divine wrath!

ANSWER Respected Sir, As Salam-o-alaykum wa Rahmatullah!

We received your letter. Every person is obliged to work in the country he was born and where he lives. It would be correct for him to move to another place only when he is not able to discharge his responsibilities in the place of his birth. Besides this fact for any person the most natural place for him to work would be his own country because he is acquainted with its language, culture, habits and traditions. However if his country is barren (in terms of responding to Dawah) then he must try and assess if the land is fertile enough for growth. If the efforts (of Dawah) do not bear fruit then only must he search for some other appropriate place (for Dawah work).

What you have written about elections is the only thing that you could have written because for you the way to find out the fundamental principles about Islam and what is the relationship between those principles and the contemporary political issues is only by way of looking towards the big religious scholars and toe their line of action. However fortunately or unfortunately I am not constrained to look towards the big and small religious scholars for the knowledge of Deen but I can deduce those directly from the Book of Allah and the Sunnah of His Prophet (pbuh) and I can also research and study on my own whether who are considered to be the leaders and caretakers of Deen are adopting the correct position regarding any given issue. That is why I am restricted by the fact that I must accept and declare whatever I find in the Quran and the Sunnah to be the Truth. You are handicapped to understand the Truth through someone else and it can be correct to some extent for you that whichever scholar you consider to be the standard of Truth you must follow him with your eyes closed. But how come you start demanding of him who is capable of

finding his way by means of his own eyes to seek the way by becoming blind or dependent on somebody to show him the way or deny his own eyesight for your sake.

It is obvious that everything that is beneficial to Muslims may not be beneficial to Islam. That is because the demands of communalism and Islam are different from each other and their benefits may be mutually antagonistic and contrary to each other. But one of the major misconceptions amongst the educated class is that whatever benefits Muslims (and that benefit is purely materialistic) is surely beneficial to Islam and is virtue. Regretfully this lesson has also been taught to them by our religious scholars who have made Islam and Muslim nationalism as interchangeably similar. However with the spread of the literature of Jamaat e Islami the situation is slowly changing and the intellectual class has now started looking critically at their leaders and guides. They have begun to wonder at the Islamic government and Islamic system (proposed by the nationalists) which will have the Shias and the Sunnis, the Muslims and non-Muslims, the socialists and the capitalists, the clergy and the secular educated, the lovers of the Prophet (pbuh) and those who ridicule the Prophet (pbuh), all together in one boat. InshaAllah as and when they will construct the building of the Islamic government over the foundations of communalism its defects and its separation and difference with real Islam will increase and become clearer and at one point they will realize that they have moved away from Islam quite considerably.

However it is still possible that their religious scholars may attest and certify that situation as being according to the Quran and the Sunnah. It is necessary to expose the

reality of their "Islamic government" in the light of historical events so that at least the group which was part of them due to some misconception can be brought to the straight path. Our experience is that the religious sensitivity of our educated class is aroused quite quickly and whatever they accept with knowledge and understanding, they then accept it whole-heatedly and are ready to give all kinds of sacrifice for it. Our literature is spreading fast amongst this group and they are getting influenced by it to a large degree. They have begun to understand that presently all the movements are based on nationalism and patriotism and are progressing in their entirety along Western democratic lines and howsoever beneficial they might be from the perspective of patriotism and nationalism, they have no relation with Islam and they cannot be a herald for Islam.

ZONAL IJTEMAS

This year Zonal ijtemas have been taking place in various parts of the country. This has given the members of Jamaat an opportunity to meet each other, get introduced to each other, understand each other, organize them and think of ways to advance and move forward. It gives great satisfaction to note that the members of Jamaat are getting close to each other and there is increasingly mutual love, sharing and cooperation between them. The most important is that they have started loving and liking Jamaat work over and above other kind of works.

As part of touring the Zonal ijtemas Maulana Amin Ahsan Sahab Islahi, Muhammad Abdul Jabbar Sahab and Qayyim e Jamaat visited the Frontier province in September 1945. They met people from Peshawar, Kohat, Nowshera, Chawnee and Takht Bhai Zilla Mardan and presented their ideas. The Zonal ijtema of Frontier province was in Takht Bhai. They attended that too. After returning from Frontier province ijtemas were organized in Zilla Kemilpur, Rawalpindi and Jhelum. Ijtema was also conducted in Gujrawala and Gujarat.

After that on the 15th and 16th December Maulana Amin Ahsan Sahab Islahi, Ghazi Abdul Jabbar Sahab, Maulana Sayyed Sibgatullah Sahab and Qayyim e Jamaat attended the ijtema in Sialkot. People from Zilla Gujranwala, Gujranwala and Jammu were called for it. Then at the end of January in the ijtema of Rohelkhand which took place

on the 27th January 1945 in Shahjahanpur was attended by Maulana Amin Ahsan Sahab Islahi and Qayyim e Jamaat.

Besides this Maulana Ahsan Sahab also toured Kanpur and Bareilly. Ameer e Jamaat had to frequently visit Lahore for medication and also stayed in Delhi for two months, thus reaching out to a lot of people thereby.

Other than this, representatives from Markaz could not attend the various ijtemas that took place in different parts of the country. These Zonal ijtemas were organized by the members of the respective zones and we also wanted that people should develop the capability to organize their own ijtemas, because Markaz has such few staff that it is not possible for any of them to leave Markaz frequently.

PUBLICATION OF LITERATURE FROM MARKAZI MAKTABA

This year too our publishing house (Markazi Maktaba) which is the backbone of our invitation and the biggest source of our revenue was struggling because of unavailability of paper. There was not a single day in which all the books and I may say even most of the titles were available at the book depot. The quota of paper allocated to us is anyway quite less compare to our needs and even if get the required permit then paper is not available in the market. One of the major reasons for this is that we cannot use the ways and means (giving bribes and corruption) which are quite widespread and employed by other people. Inspite of all these difficulties Markazi Maktaba sold at least 55,000 books worth Rs 39,000 from last June till March 1946. Besides this the local units of Jamaat in Hyderabad, South India, Delhi, Ludhiana, Amritsar and Lahore also published some books.

We are expecting some relief in obtaining paper from Hyderabad and we think that a major portion of our publication can henceforth be done from there. Otherwise our publication work had almost stopped from there.

If all our titles are available in our book depot then we can double our sales at the bare minimum. There would be two benefits thereof. One is that our voice and invitation spreads further and faster and we accelerate our source of revenue. This can help us to commence some of our

projects which are stalled merely because of the lack of financial resources.

The total number of books which have come out of the Markazi Maktaba of Jamaat e Islami is 1,14,600 of which only 7380 are available in Maktaba. Of the 26 books in our literature 15 are under print and some are those which have been edited and whose layout has been prepared already a few months back. However due to unavailability of paper they have not been published.

PUBLICATION OF JAMAAT LITERATURE IN OTHER LANGUAGES

We can publish only Urdu and English books from Markaz. English literature published thus far is not much. The entire load of spreading our Dawat (invitation) has been borne by Urdu. Other than Urdu the other languages in which some work was done this year is as follows:

1. ARABIC

Last year we had mentioned the launch of 'Darul Arooba' for publishing our literature in Arabic. As its in-charge Maulana Masood Alam is suffering from asthma, as advised by the doctor we have chosen the city of Jalandhar for starting 'Darul Arooba'. But we were unable to find a suitable place there because of war conditions and so 'Darul Arooba' was established there at a friend's place temporarily. Two three months passed this way and when we were unable to find any place in Jalandhar city then we shifted to Raho in Zilla Jalandhar. But even there the climate did not suit Maulana Masood Alam Sahab and so just prior to Ramazan he has gone to Bihar for vacation. In the meanwhile we were continuously searching for accommodation but were unsuccessful. Hence we decided to establish 'Darul Arooba' in Phulwar Zilla Jalandhar and Maulana Masood Alam Sahab stayed there for a few days after Ramazan. Meanwhile we were able to get a house in Jalandhar city and so he came to Jalandhar and after a few days Maulana Jaleel Ahsan Sahab Nadwi also joined 'Darul Arooba' permanently.

Thus most of year passed in these difficulties and in trying to settle down. Now there is one more problem. We need a person for 'Darul Arooba' who can discharge the responsibilities of this institute, should be knowledgeable about printing and publishing and has the required talent to do so. Both Maulana Masood Alam and Maulana Jaleel Ahsan are sick and have some restrictions because of their situation. Thus we will always require a fit and capable person who can handle the administrative work outside (the premises) of 'Darul Arooba'. The person who was selected for this job also fell sick and has now gone back.

Inspite of all these difficulties the translation of books such as 'Religion of Truth', 'Four Basic Quranic Terms', 'Process of Islamic Revolution' have been translated in Arabic and 'Political System of Islam' is currently being translated. Soon we will be publishing these titles in Arabic.

As far as publishing an Arabic magazine is concerned, our preparations are complete. Once we get the declaration we will start the work of publishing. We have decided to name the magazine 'Al Huda'. We have deliberately postponed the declaration and launch of the magazine because of government restrictions and we do not have any hope of getting its permission.

2. TURKISH

The work of translating into Turkish has been very much accelerated this year and our translator for Turkish Janab Azam Hashmi is now devoting all his time for this activity. These days he is translating 'Tanqihaat' and at the same time has been delegated the task of introducing

this ideology and thoughts in the Turkish migrants to India. For this purpose he has toured a lot of places in India.

3. ENGLISH

Before this 'Towards Understanding Islam', 'Political theory of Islam', 'Process of Islamic Revolution', 'Islam and Nationalism' have been translated and published. Now 'Political theory of Islam' and 'Process of Islamic Revolution' have been re-translated. Besides this 'Economic problem of man and its solution', 'Ethical viewpoint of Islam', 'Way to Peace and Salvation' and 'Jihad Fi Sabilillah' have been completely translated and nowadays Ameer e Jamaat is reviewing them. Instead of publishing them as small booklets, we are thinking of publishing them into one volume so that the way in which Islam solves these contemporary problems / issues is presented in a collated form and the reader gets a comprehensive idea of the people and the society that Islam creates.

This is the work of English translation which is happening in India. In London two people have translated our literature and offered to publish it there. They have suggested that it is better to translate the book 'Purdah' there first. They have therefore been requested to send us a sample of their translation. They have informed us that very soon they would be sending it.

In Manchester too one gentleman has suggested that the work of translating our literature into English must go on in the United Kingdom. We have also given him permission to translate our works into English. This

gentleman is from Hyderabad (Deccan) and is our 'rukn' (member).

4. SINDHI

Our publication house has already been established in Hyderabad (Sindh) and its entire expenses are being borne by our members and sympathizers from the Sindh province. 'Towards understanding Islam', 'Let us be Muslims', Four basic terms of Quran are being translated. The translation of 'Towards understanding Islam' is being published in a journal of one of our sympathizers. The first ten speeches of the book Khutbaat (Let us be Muslims) have been published in three volumes. Also 'Fundamentals of Iman' and 'Meaning of Kalima e Tayyiba' have been brought out as a single book. It has been so well received that it is being photocopied and circulated. The work of translation into Sindhi would have gone much ahead but the different press companies in the province were very busy because of one or two elections and the work of publication could not be completed as per requirement. Besides this reason the other members who were responsible to the translation work fell ill. They are now trying to disengage from their present occupation and devote all their time for the translation work. Efforts are being made to come out with a monthly magazine in Sindhi. We already have the required staff for the magazine. We just require permission and paper quota allocation from the authorities. The members of Sindh are making all efforts for this. They have submitted their application and it is hoped that InshaAllah they will be successful in their efforts.

5. GUJARATI

Our publication in the Gujarati language has been fully established under the supervision of Bombay (Mumbai) Jamaat. However because of the riots in Mumbai and the commotion of elections and also because of the lethargy of some members, the work of translation into Gujarati did not reach the expected level with the desired speed. Till date the first nine speeches of 'Khutbaat' have been translated and published. The quality of printing is quite superior compared to the present conditions. 'The way to peace and salvation', 'New system of education', 'An important resignation', 'Towards understanding Islam' and 'Islam's economic solution' have been translated. Besides 'New system of education' and 'An important resignation' all titles have been published in the magazine 'Muslim Gujarat'. Then besides 'Muslim Gujarat' magazine our book 'Towards understanding Islam' has also been published in the magazine 'Gujarat gazette' and its editor informed us that some of our other books have also been published from his magazine.

6. MALAYALAM

Our Malayali publishing centre called 'Islamic Publication House' has been established in South Malabar and under it 'Towards understanding Islam' and 'Road to peace and salvation' have been completely translated and published as books. The translation of 'Let us be Muslims' will be published soon after this ijtema. Haji Muhammad Ali is responsible for this work and is the sole member in the entire Malabar. He has been working extremely hard and untiringly. Besides the above mentioned two books none of our literature is present in Malayalam. This has

impacted our growth in Malabar and although the pace of our work is slow, MashaAllah our Haji Sahab is establishing the work there on very firm foundations.

7. TAMIL

Maulvi Shaikh Abdullah Sahab who was deputed to study the Tamil language did so with a lot of efforts and dedication. He even went and stayed for a few months in some of the prominent places of Tamil Nadu. As far as Tamil language is concerned, then the city of Coimbatore occupies the same place in Tamil Nadu as Delhi and Lucknow do for Urdu. Shaikh Sahab has acquired mastery over this language to a certain extent and has even started the work of translation. 'Fundamentals of Iman' is ready for publication but arrangements for our Tamil publishing house have not yet been completed.

We are sad to note that there was some misunderstanding between the members of Tamil Nadu and Shaikh Abdullah Sahab and as a result the work that should have taken place there through mutual confidence and cooperation was negatively impacted. But these differences were not because of some ego issues or selfishness but as a result of a deep attachment to Jamaat and Islam. The members set their mutual expectations too high without taking into consideration each other's constraints, problems and restrictions. Our members are still caught up in various difficulties and have a lot of weaknesses. They should therefore keep an eye on each other's problems. Whenever we have reposed confidence in a person and given him some task, we must give him an opportunity to work according to his knowledge and understanding. Obviously his work cannot be according to

the whims of every other person. It is also the responsibility of the person allocated the task not to (work in a manner as to) invite unnecessary complaints. He must work with complete dedication and devotion and if he comes to know that some complaint is building up against him or there is a possibility of a complaint against him, then he must immediately try to address it and try to close and resolve the reasons which are leading to the complaint. The way of the Prophet (pbuh) is before us. We have to follow him in this matter. You may be aware that Prophet (pbuh) was going somewhere in the night with his wife Ayesha (ra). He saw some people coming from the other side. Prophet (pbuh) stopped and addressed them saying " I am Muhammad (pbuh) and this is my wife Ayesha (ra). " The companions asked "why did you have to clarify this to us?" The Prophet (pbuh) said " (I did so lest) Satan should not put mischief you in your hearts". In these matters we have to follow this way and stop the path of mischief in every possible way.

Apart from Maulvi Abdullah Shaikh Sahab one more member of Jamaat is trying to learn the Tamil language and one sympathizer of Jamaat who is studying in Nadwa is a good writer in Tamil and is translating some small books into Tamil. Presently we are contemplating combining all their services for Tamil publishing house.

8. KANNADA

Kannada is the regional language of the state of Karnataka. Till date we do not have any member (rukn) in this region. However we have a group of sympathizers in Mangalore who are working with the same dedication as if they were members of Jamaat. They have asked for

permission to open a publishing house in Kannada language. They have written to us and said that the entire work will belong to Jamaat e Islami and would work entirely under its guidance and supervision. They have said that once a local unit of Jamaat is formed there, they will hand over the entire operation of the publishing house to Jamaat. Besides the radio speeches of Ameer e Jamaat they have translated 'The road to peace and salvation', 'the religion of Truth', 'Rational proof of Prophethood of Muhammad (pbuh)' and 'Ethical viewpoint of Islam'. They have termed these translated books as 'Humanity Literature Series'. They have been given permission to establish Kannada publishing house.

9. BENGALI

The responsibility of establishing a Bengali publishing house has been entrusted to the members and sympathizers of Bihar. The foundation of this publishing house has already been laid. The secretary of Bihar has shifted permanently to Patna from Darbhanga and has taken a house at Gola Road, Bankipur, Patna. The members and sympathizers have collected some funds for this.

Till date the translation of 'Let us be Muslims', ' Road to peace and salvation' and 'Process of Islamic revolution' has been completed. Very soon InshaAllah the translation of 'Towards understanding Islam' will be completed. Translation work is being done by the sympathizers of Jamaat. The pace of translation has been a bit slow as they get very less time for this activity because of their professional duties and requirements of earning a livelihood. The books which have been translated could

have been printed by now but because of the elections none of the printing presses are taking up other jobs. InshaAllah after the ijtema they will be published.

10. PASHTU

The work of translating into Pashtu and publishing has been taken up by the members of the Frontier province. Before this it was thought that we could do with the Urdu language in the Frontier province as it was the medium of instruction there and all educated people knew how to read and write Urdu. But nowadays because of the growing prejudice for Pashtu in that region, we are feeling the need to translate our literature into Pashtu. We have so far been able to translate only one part of 'Let us be Muslims' and 'Fundamentals of Iman'. One of our sympathizers has started the translation of 'Towards understanding Islam'.

11. HINDI

The translation work of our literature into Hindi was taken up last year by the Allahabad unit. However they could not make arrangements to do this work. We were unable to find a person who has expertise in both Urdu and Hindi and also agrees with our ideology. Hence the work has completely stopped.

Thus other than Urdu our work has started in ten other languages. It is now required of the members to strengthen it and make it more effective.

APPOINTMENT OF THE ZONAL SECRETARIES

BIHAR

Sayyad Muhammad Hasnain Jamai was appointed the secretary for Bihar before the last annual ijtema. He has been discharging his responsibilities with zeal and dedication. This year he has toured almost all the major towns and cities of his province and presented our ideology and invitation to the educated class. Although there has been no significant growth in the number of members, yet the number of sympathizers has increased a lot. A lot of serious minded people have drawn near to Jamaat a great part of which is attending this ijtema. Hasnain Sahab has now shifted to Patna from Darbhanga for establishing the publishing house in Bengali and for running the affairs of Jamaat efficiently. He is working for both Bengali publication and for organizing Jamaat work in Bihar. He will himself present the detail report of all the activities in his province.

FRONTIER PROVINCE

There were only two members before the last ijtema. Five more have joined Jamaat and are attending this ijtema. Of them Khan Sardar Ali Sahab (Gram Sere, Post Takht Bhai, Zilla Mardaan) has been elected as the chief by the local unit and as the secretary of the Frontier province. Compared to other places working in the Frontier province is very difficult. Almost the entire province is

extremely nationalistic and thinks nationalism to be the real requirement of Islam. They are completely under the control of so called scholars. Their influence has resulted in the people completely neglecting the entire teachings of Islam. They are not prepared to hear anything against the innovations (biddat) that they have assumed to be true Islam. Every time there is a fear of some mischief and conflict. Hence one requires a lot of intelligence and understanding to work there. The pace of work is therefore quite slow there but thank God that we have been able to get the right kind of people. Now if one or two people with knowledge of Deen join them, then InshaAllah this work will spread fast. You will be happy to know that some people have started coming to us and our zonal secretary is working with a lot of understanding.

UTTAR PRADESH

The issue of appointing a zonal secretary for Uttar Pradesh was discussed in the last ijtema and it was even decided that we must appoint a local person for this post. The members and local units of the Uttar Pradesh Jamaat elected Maulvi Zia-un-Nabi Sahab (Madrassa Ashraful Uloom, Kuli Bazaar Kanpur) for this position. But this appointment had to be postponed because of some reasons. Maulvi Zia-un-Nabi wrote to Ameer e Jamaat explaining the reaons for his inability to take up the responsibility, after which Ammer e Jamaat decided to postpone the appointment (for zonal Secretary of Uttar Pradesh) till some alternate person is found.

SOUTH INDIA

The members and loacal units of Jamaat elected Maulana Sayyad Sibgatullah Sahab Bakhtiari as their Zonal Secretary and as per their suggestion Maulana Sayyad Sibgatullah was called by Markaz to spend some time there and do some organizational work. He arrived at Markaz on the 28th October 1945 and is still staying there, working in the department of Tanzeem (organization). Before he returns to South India he has been assigned the task of going to various 'madaris' and religious institutes in North India and meet their scholars, teachers and administrators and tell them about our ideology and the work that we have come up with. They must point out to mistakes if any in our invitation and if it is correct and the Truth, then they must join it or at least support it and be its well wishers.

After this work Maulana Sayyad Sibgatullah Sahab will go to South India to discharge his responsibilities of Zonal Secretary. For the North India tour he may be accompanied by one more scholar.

OUR SCHOOL AND TRAINING CENTRE

None of the difficulties that I mentioned last year regarding setting up a school have reduced, neither have we been able to find a suitable person who can take up the plan and launch and supervise the construction activities, neither have we been able to acquire the required raw material and construction equipment, neither do we have sufficient funds to neutralize these difficulties and deficiencies with the strength of money power. Even after struggling for the last eight to nine months and after spending a lot of money we have been able to construct only two quarters (houses for accommodation) which was urgently required by our staff. Hence right now we cannot predict anything about when we will be able to start the proposed school. It depends on the courage of our members and sympathizers, suitable conditions and of course the Help and Succor of Allah. May be we can accomplish it (building our school) next year itself or it may take a lot of years.

Yes, arrangements for the training centre have almost been completed. Only the roof and floor of two rooms is left to be completed and InshaAllah it would soon be completed, because we have the required wood and hay for the same. However the formal launch of the training centre would only be possible after Ameer e Jamaat completely recovers from his illness. Please pray that Allah helps him pass this difficult period and has a speedy recovery.

For the purpose of training the members of Jamaat would be called in groups of 15 to 20 for a period which at the moment looks like a month or so and efforts will be made to remove the areas of weakness that they have in terms of understanding the ideology, objectives and methodology. They would be explained how to spread our message in various sections of society and which methods to deploy to influence them. They would be made to study the important and critical portions of our literature in a sequential way. They would be imparted practice of leading an organized and disciplined life. They would be given an opportunity to develop closeness and acquaintance with the people at Markaz and efforts would be made to understand and find out various talents and capabilities of different members so that the correct people may be chosen for future endeavours of Jamaat.

InshaAllah we will not require any staff for this work. We will take this work from the people already residing in Markaz. This will definitely add to the workload of the people in Markaz but efforts will be made to reduce their burden with the help of the people coming from outside by using some other ways and means. This will have two benefits. One the work of training will be accomplished without adding any new staff at Markaz and the members of Jamaat will get acquainted with the work at Markaz.

ACCOUNTS OF THE CENTRAL TREASURY
(MARKAZI BAITUL MAAL)

Before I present the accounts of the central treasury, I think it is important to spell out the various sources of revenue to the local treasuries and related expenses.

Normally there are three sources of revenue to the treasury. Ushr , Zakat and the 'Iyanat' (donations) which the members and sympathizers of Jamaat give in the way of Allah for the spreading of our work. We must separate out the amounts of Ushr and Zakat and that of 'Iyanat'. The revenue from 'Iyanat' can be spent on all the necessary work of Jamaat as required. However the revenue from Ushr and Zakat can only be spent on the heads which have been specified in the Quran. Those who are full timers for Jamaat can be paid with the funds from Zakat. Those who travel for the sake of Jamaat and do not have the financial capacity to bear the travel cost can also be helped with Zakat funds. Those who are poor and are desirous of reading our literature but cannot purchase our books can also be helped out by purchasing the literature with Zakat funds and providing it to them. However libraries should not be given any funds from Zakat as both the rich and poor avail of its services. Besides this Ushr and Zakat funds may be utilized for building rest-houses for travelers, supporting orphanages, helping widows, helping the poor and needy and those burdened by loans. In brief the chief of local unit of Jamaat or the treasurer has the autonomy to adopt all possible measures as per his

discretion for to uplift those who require help and support and deserving of Zakat.

The accounts for the Central Treasury of Jamaat for the previous year are as follows:

DETAILS OF THE INCOME FOR CENTRAL TREASURY
JAMAAT e ISLAMI
Dated 17th April 1945 till 31st March 1946

Sr No	DESCRIPTION	Rs – Annas –Paisa
1	Maktaba (Books Sale)	38298 – 09 – 0
2	Zakat	14949 – 15 –0
3	Iyanat (General)	19265 – 12 – 0
4	Iyanat (for Education)	310 – 0 – 0
5	Iyanat (for Construction)	5205 – 0 – 0
6	Iyanat (for translation into Bengali)	160 – 0 – 0
7	Iyanat (for Secretary UP expenses)	37 – 0 – 0
8	Amanat	164 – 6 – 0
9	Loan (repayment received)	3421 – 3 – 9
10	Advance received	16920 – 10 – 7
11	Sale of farm produce	22 –14 – 0
12	Lost and found	5 – 2 – 6
13	Others	149 – 5 – 4
	TOTAL	98909 – 14 – 2
	Zakat 3544 – 5 – 5 Others 1337 – 6 – 7	4818 – 12 – 0
	GRAND TOTAL	1,03,791 -10 – 2

DETAILS OF THE EXPENSES FOR CENTRAL TREASURY
JAMAAT e ISLAMI

Dated 17th April 1945 till 31st March 1946

Sr No	DESCRIPTION	Rs – Annas –Paisa
1	Maktaba (Printing and calligraphy)	26024 – 11 – 3
2	Iyanat (from Zakat)	887 – 1 – 6
3	Iyanat (from Iyanat)	79 – 11 – 0
4	Education	31 – 12 – 0
5	Construction	12516 – 10 – 3
6	Salaries	6187 – 9 – 6
7	Expenses for serving food to guests	510 – 2 – 6
8	Annual ijtema in April 1945 (expenses Borne by Darul Islam	2376 – 0 – 3
9	Darul Arooba (Arabic department)	2180 – 0 – 0
10	Malayalam publication	1055 – 5 – 0
11	Sale of farm produce	22 – 14 – 0
12	Stationery	184 – 15 – 6
13	Travel expenses	468 – 8 – 0
14	Furniture	9 – 12 – 0
15	Book depot	110 – 8 – 0
16	Medical dispensary	20 – 7 – 6
17	Translation work into Turkish	414 – 0 – 0
18	Expenses of Zonal Secretary Bihar	587 – 4 – 0

19	Postal expenses	334 – 11 – 9
20	Repayment of Amanat	25 – 0 – 0
21	Loan amount	5900 – 2 – 6
22	Advance (*)	20698 – 10 – 7
23	Others	115 – 1 – 6
	TOTAL	80981 – 10 – 7
	GRAND TOTAL INCOME from 17 April 1945 till 31 March 1946	1,03,791 –10 – 2
	GRAND TOTAL EXPENSES from 17 April 1945 till 31 March 1946	80981 – 10 -7
	BALANCE CASH IN HAND	22809 – 15 – 7

(*) Advance is the amount which was given for various requirements of Jamaat and was collected later after the necessary calculations. Thus the amount which is entered as Advance in both the Income and Expenses statement is for the sake of maintaining accounts only. Last year the actual income was Rs 81,989 Annas 3 and 7 Paisa and the actual expenses were Rs 60,283 Annas 0 and 0 Paisa and the actual balance cash in hand was Rs 28,587 Annas 15 and 7 Paisa of which Rs 5,778 is still with our cadre as advance payment whose accounts is yet to be received. We now have Rs 22,809 Annas 15 and 7 Paisa.

OUR PROBLEMS AND CHALLENGES

Other than a decrease in the weaknesses of the members of Jamaat to a certain extent all our other problems and difficulties are as is and still the same. Neither have we been able to mobilize workers for our activities, neither have the difficulties created by the war reduced and neither have our resources increased sufficiently to be able to continue our work despite the rise in prices. Also the deteriorating health of Ameer e Jamaat slowed down and virtually stopped a lot of work and also resulted in slowing down even those works for which we had the necessary resources. Ameer e Jamaat has stone in his left kidney. He had to spend a large part of the year in Lahore and Delhi. Then he went abroad many times for consultation. For four months he was not able to do any work. Even after that he did not recover completely and continued to remain ill. He has now decided to undergo surgery for the kidney after this ijtema. May Allah protect and give him a long life to serve our Deen and for our guidance.

After Ameer e Jamaat Maulana Amin Ahsan Sahab also remained sick for almost the whole year. He keeps getting attacks of migraine and there has been no improvement in his condition and so he was unable to do any work firmly.

Three gentlemen from Delhi unit of Jamaat located to Darul Islam permanently after they looked at the enormity of work in Markaz and the upcoming works like formation of the school. However one of them had to return back

because of some domestic problems and could not stay for a long time. Ghazi Abdul Jabbar Sahab too was busy and forced to look after administrative tasks, maintain accounts of the treasury and run after procurement of paper and other printing jobs because of the illness of Ameer e Jamaat. The gentleman who was specially selected and spared for supervising the construction activities remained continuously absent because of some or the other difficulties in his family and this work too had to be given to Ghazi Sahab.

Construction of two housing quarters had been taken up on experimental basis but while this work was going on we realized that it is impossible to complete this work unless we have an experienced professional and we do not make arrangements for our own raw material. In the entire preceding year we were able to construct with great difficulty and that too after spending a lot of money two quarters. We were able to make a kitchen, dining room and library for the training centre. There are some quarters as per plan for which we have readied the raw bricks and hay.

PROBLEMS OF INDIVIDUAL MEMBERS

There has been no reduction in the difficulties faced by members of Jamaat and we cannot expect any further reduction till we transform our society and surroundings and bring it to our path. It is but natural to experience opposition when you go against the tide. When you go against the approach, work and traditions of society, then you are bound to clash with them at every step and the reality is that we should be surprised if we do not face any difficulties because of the way of life established on the wrong principles. However the members should remember that they must never invite trouble without reason and try to avoid them as far as possible. A Momin is like a clever and skilled engineer who takes the road of Deen till the destination of Allah's destination. You see that an expert engineer does not collide with and confront mountains, streams and rivers without reason and waste his entire wealth and power. Instead he moves ahead by making roads along the pathways of mountains, amongst the gaps in the streams and by building bridges over the rivers. He uses his power and wealth only on those mountains and rivers and streams which cannot be tackled otherwise and which can pose a danger to his roads and streets. The engineers and those who build the divinely ordained straight path should exercise sagacity and maturity and should not invite difficulties nor create obstacles just to show their power and strength. In fact what they have to do is move ahead by avoiding the existing blockades and obstacles as far as possible. Yes if somebody is deliberately inclined to stop us or will not allow us and

other people to walk on the straight path then a clash and confrontation is unavoidable. However it is the job of the entire Jamaat and not merely to be done by a single member or a group of members.

This year some of our members have received threats to their lives because they discarded the wrong traditions and practices of their community which are not approved by the Sharia. At some places they received threats of banishing them from the city and of being boycotted by the community. At some places family and life-long ties were cut and some were even deserted by their own wives. But all praise to Allah that none of our members swayed from the right way and managed to remain steadfast. In fact all these trials and tribulations became a source of strengthening their Iman.

In the end I pray to Allah that He forgives our shortcomings, removes our weaknesses and bestow upon us His Infinite Grace to lead a pious life and secure His divine pleasure.

رَبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِى لِلْإِيمَٰنِ أَنْ ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا ۚ
رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ ﴿١٩٣﴾

Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous. (Quran 3:193)

After this report by Qayyim e Jamaat the session ended. Reports from other zones were presented In the second and third session which were reviewed by Maulana Amin Ahsan Islahi Sahab. After these some recommendations were presented which follow.

MAIN RECOMMENDATIONS

1. TRAINING CENTRE

The actual work of constructing the training centre will commence from the beginning of July of 1945, the details of which is as follows:

1) Initially at a time we will call only 15 people per batch and will mostly keep them for a period of one month in Markaz. Those who do not mind extending their stay and feel the need to stay longer will be able to extend their stay for a maximum period of 3 months. As for those who cannot stay even for a month should stay at least for 15 days.
2) Every member who is not at Markaz shall compulsorily have to go through this course except those who have been exempted. But care will be taken to address the convenience of members regarding the dates and duration of stay for the course.
3) Before June all local units of Jamaat should find out from their members what time it is convenient for them to travel to Markaz and if they cannot be called on those dates then what other alternate date would be possible? Please send all these lists before 15th June to the training centre in-charge. The individual members (who are the sole members in their city / town) should also inform the training centre about their convenient dates.
4) The cost of travel and lodging at the training centre at Markaz will have to be borne by the members individually or the local units of Jamaat will have

to provide assistance. However under special conditions some people can also be helped by the central treasury.

5) Although this course is only for our members, we will be able to give a chance to some of our sympathizers who have the capability to become members.

2. DEPARTMENT WISE DISTRIBUTION OF MEMBERS

The members of Jamaat have been organized according to their talent and capability and to make productive use of their ability for the Islamic cause in the following manner:

Sr #	NAME OF DEPARTMENT	HEAD OF DEPARTMENT
1	Arabic translation and Arabic literature	Maulana Masood Alam Nadwi Darul Arooba, Adda Nikodar, City Jalandhar
2	Quranic writing for Propogation and Invitation	Maulana Abdul Gaffar Hasaan Sahab Moti Bazaar, Maler Kotla (Punjab)
3	Critique (literature)	Janab Abdus Salam Naeem Siddique Sahab Darul Islam, Pathankot Punjab
4	Popular literature (for masses)	Maulana Nazeer ul Haq Sahab Jama Masjid Dalhousie
5	Media Cell	Malik Nasrullah Khan Sahab Aziz Editor Kausar newspaper Station: Gowal Mandi, Lahore
6	Politics	Janab Abdul Bashir Sahab Azari Professor Islamiya College Lahore
7	Economics	Janab Naqi Ali Sahab, Head Master Madrassa Wastaniya, Kotla, Dutchpalli, N.S.R. (South)
8	History	Khwaja Muhammad Siddiq Sahab Anglo Arabic Secondary High School Daryaganj Delhi

9	Philosophy	Maulana Mumtaz Hussain Sahab Anglo Arabic Secondary High School Daryaganj Delhi
10	Law	Janab Abdul Azeem Khan Sahab (Munsif) Sironj (Tonk)
11	English literature	Prof Muhammad Yaqoob Sahab Professor Government college Rohtak
12	English translation	Janab A.R. Soofi Sahab, B2 Bemloe, Shimla
13	Hindi translation	Janab Hafiz Abu Muhammad Imamuddin Sahab Ramnagar, Banaras state
14	Sindhi translation	Janab Hafiz Abdurrazaq Sahab Sindh Madrassul Islam, Karachi
15	Gujarati translation	Janab Ismail Usman Ikhlas Sahab 147 Ka Baker Street, 3rd floor, Mumbai 3
16	Bengali translation	Janab Sayyad Muhammad Hasnain (Qayyim of Bihar) Office of Jamaat e Islami, Gola Road Bankipur, Patna
17	Malayalam translation	Janab Haji V V Muhammad Ali Islamic Publication House Erbelum via Trichoor South Malabar
18	Tamil translation	Janab Maulvi Shaikh Abdullah Sahab Valatnakppam, via Meelpatti, North Arcot
19	Pashtu translation	Janab Quazi Abdurrazaq Sahab Gram Chaina, Tehsil Char Sada, Zilla Peshawar
20	Persian translation	Janab Mahmood Farooqui Sahab House 551/781-B Nizam Shahi Road Hyderabad South
21	Text books (School curriculum)	Janab Muhammad Abdul Jabbar Sahab Ghazi Darul Islam Pathankot Punjab (assisted by) Khwaja Muhammad Siddiq Sahab In-charge History department
22	Simple literature for children	Janab Muhammad Shafi Sahab (Ghaziabadi) Teacher Anglo Arabic C.H School

	Ajmeri gate, Delhi
23 Literature for leisure reading	Janab Muhammad Hussain Sahab In-charge Department of Philosophy
24 Consultative council	Janab Abdus Salam Naeem Siddique Darul Islam Pathankot Punjab
25 Department of Trade and Industry	Janab Sultan Ahman Fair price shop Lal Bagh Circus, Lucknow

(B) Those members of Jamaat who feel they have the talent, capability and interest to work in a particular department should correspond with the respective department head

(C) Every department head should in consultation with his department colleagues send Markaz a preliminary road map of proposed work. Practical work would only commence when Ameer e Jamaat gives his approval for the same. If required we may also take a conference of that department in Markaz

(D) As per requirement Markaz may also be consulted in all matters. In some special situations other people in the department can also correspond with Markaz. But in general only the department head will be in touch with Markaz and would apprize Markaz about the various activities and the progress of work.

(E) As far as possible the expenses for correspondence and different works of the department should be borne by the department itself. For this the department head to establish a fund on the lines of Baitul maal and people from the department should contribute towards that fund regularly. The heads of department may also take financial help from Markaz sometimes.

(F) Those sympathizers who wish to take part in the activities of a particular department should also get in

touch with the department head in the same way as instructed to the members of Jamaat. But then they should also remember that once they join a particular department, it would also be incumbent on them to follow the discipline of Jamaat like its members.

(G) The members and sympathizers of Jamaat must ensure to send their names to the respective heads of department before the 15th June 1946 and after completing the lists of each department send a copy to Markaz by the 15th of July.

3. IMPORTANT THINGS REGARDING ORGANIZATION AND DISCIPLINE OF JAMAAT

1) The departments which were formed for presenting in the Allahbad ijtema should continue as is and the people who have been assigned the task of preparing the reports of these departments should act as the department head in future. The people of each department and the individual members of Jamaat should send their reports to Markaz and also their Zonal Secretary.
2) These department heads would perform more or less the same role as the Zonal secretary. For details please read Roodad Jamaat-e-Islami Vol. 3.
3) Maulana Sibgatullah Sahab Bakhtiari is the secretary only for Madras province. The units of Hyderabad, Mysore, Bombay, individual members and sympathizers will be working under the guidance and supervision of their respective Zonal Secretaries.

4. DECISION REGARDING THE NEXT IJTEMA

The plan, Programme and place for the next annual ijtema will be decided by the Majlis e Shoora (Advisory Council) in August 1946. Whatever suggestions we have received regarding the ijtema have been written below in brief and the final decision will be taken by the Majlis e Shoora in August.

1. As of now the format of the ijtema e aam (annual ijtema) will not be changed and will be retained as is.
2. Every state/province should have its own ijtema and the dates of these ijtemas should be arranged in such a way that Ameer e Jamaat and Qayyim e Jamaat should be able to tour all the states and provinces and attend these regional ijtemas in a span of one to one and a half months. Then in this case the need to organize an all India level ijtema does not arise. What can however be done is that a ijtema can be conducted in Markaz in which representatives from various provinces / states take part. The all India level ijtema can be organized every 3 years or every 5 years.

   Whatever opinion the members of Jamaat would like to give regarding this should do so by the 20th of July with the required suggestions and arguments. If there is any other possibility of conducting the ijtemas besides the above mentioned then too we should be informed about it.

QUESTIONS AND ANSWERS

After this various people posed different questions which were answered by Janab Maulana (Amin Ahsan) Islahi Sahab. Because of the riots that took place in northern Punjab a lot of organizational paperwork was left behind in Darul Islam Pathankot Zilla Gurdaspur and the list of these questions were stored there, hence we are unable to reproduce it. Below we present the concluding speech of Maulana Amin Ahsan Islahi.

THE CONCLUDINC SPEECH BY MAULANA AMIN AHSAN ISLAHI

Gentlemen! Our ijtema has now reached its final stage and all praise and thanks be to the All-Mighty Who blessed our ijtema and made this possible. Now only the public meeting in the evening is to be completed and the suggestion pertaining to the formation of groups based on people's talent and inclination is to be implemented. We all rue the fact that in all these proceedings we were deprived of the guidance of Ameer e Jamaat because of his ill health. We pray to Allah to grant him health and the energy to attend the evening public meeting.

Gentlemen! Just as the outward appearance of your ijtemas is different from the ijtemas by other people and parties, in the same way it is also different internally. I hope that the outward and visible activities of our ijtema would not have swayed you away from reflecting on its spirit and essence. I hope that you have benefitted by attending this ijtema. You may have gained insight about your objectives and developed new courage, passion and enthusiasm towards its attainment. God forbid, if you have not been able to do so then you are going back empty-handed and so after you return please intimate us after due introspection and evaluation that you did not gain anything in the ijtema. Your indication will help us evaluate on our shortcomings which resulted in not being able to deliver anything worthwhile to the attendees of this ijtema. It will us understand whose fault was it? Was it you all or was it us (to be blamed)? And then we must

make amends in the future and ensure that we correct our mistakes.

Just as we have tried to assess our speed of work based on your reports, in the same way we would like to understand the utility and benefits of these ijtemas through your feedback so that we avoid wasting time and resources and to avoid making these ijtemas something of a mere formality. We want these ijtemas to achieve their original purpose.

I wanted to tell you a lot of things on this occasion but due to lack of time I shall point out towards a few things and conclude.

I will now highlight some qualities of Jamaat e Islami. The objective of pointing out these qualities is not because these are present in the members of Jamaat but that you should inculcate these qualities within yourself. It is your responsibility to continuously evaluate yourself and check if you possess them and if you do then these qualities exist to which degree? You should make them a criterion for your association and attachment with Jamaat. If these qualities are present completely then your attachment with Jamaat is also complete and if they are present to a lesser degree then please note that your association with Jamaat is also incomplete. And if these qualities are totally absent then please understand that your affection and attachment to Jamaat is only a formality and is fictitious. That love and attachment to Jamaat is not grounded to reality.

1. The first quality is that you should feel "ghareeb" (strange and out of place) in the present environment that you live in. By "ghareeb" I do not mean poor in terms of money and resources. A true Muslim is never

concerned with being poor. By "ghurbat" I want to express the idea that you should feel suffocated and out of place in the society and environment that you live in. You should scarcely find anybody who shares your ideas and concerns within your family, society and community. You should realize that in whichever gathering you take part, whatever you desire is against the others. Your inclination, your interest, your thoughts and resolve is contrary to people and you feel as if you are a fish out of water. Others see their avenues to success full of ease and comfort, while your path to success appears very steep and difficult. The path that others tread is full of travelers, while your path is bereft of companionship, help and well-wishers. Others have hoards of resources but you have to sweat it out for two square meals a day.

You will find yourself suffocating under the noose of these difficulties in the present world and yet even your closest of relatives will not help you out. On the contrary they try to put you in more difficulty. If that is the case then please understand that you have now fully understood and are aware of the objectives of Jamaat e Islami and its visible and invisible signs and symptoms have started appearing (in you). And if this is not the case and you are comfortable and satisfied with the environment and surroundings even after joining Jamaat e Islami, in fact your relationships and acquaintances remain quite the same. Your friends remain happy, your relatives satisfied and your business is flourishing as usual and you do not get any feeling of feeling strange and out of place then it means that you have only applied the label of Jamaat e Islami on yourselves, it has yet to penetrate your heart.

You can make this your touchstone or criterion to judge your relationship with Jamaat and each one of you should evaluate your own self and decide if his relationship with Jamaat is genuine or superficial. We are looking out for people who belong to the former category and not the latter. They are the people who have been given glad tidings in the Hadith and about whom the Prophet (pbuh) said "They are the ones who shall bring reform where there is turmoil".

2. The second quality that should be present is actually the result or outcome of the first quality is that you must increase your attachment and inclination towards those who are aligned with you in your objectives and principles. Do not worry if their numbers are very few. You keep valuing their friendship and support. They may not be your relatives but you must hold them in greater regard than your own relatives. They may not belong to your community but your cooperation and esteem should be greater towards them than your own community even if they have been enemies to your own community before. But now that they have accepted the truth that you hold true then you have to offer true friendship to them. You must cut yourself off from others and focus all your likes and interests in them. They alone should be your friends, your loved ones, the ones who share your sorrow with. You should not have friendship and love with others but merely good-will and compassion that is you should

acquaint them of the Truth that Almighty Allah has bestowed upon you.

Your family should be of faith and the truthful. Your relationship with others will be based on their relationship with the truth. If their relationship with the Truth is weak then your relationship with them will also be weak and if their relationship with faith is strong then your relationship with them will also be strong. Keeping this rule in mind please evaluate your friendship and enmity. And if you realize that you are friends with your enemies and enemies with your friends then fear Allah and rectify your behaviour. If you hold a principle dear to your heart then you cannot be friends with those who hate that principle. In the same way your enmity with those who love the principles you cherish is also unnatural. You do not worship lineage and ancestry and neither do you give importance to race and colour. Your love and hatred is completely subservient to Allah and His Prophet (pbuh). You become related to the people who relate themselves with Allah and His Prophet (pbuh). Your relationship with them is materialistic, moral and spiritual. This is the true meaning of رُحَمَآءُ بَيْنَهُمْ. If you have any relationship based on something other than faith and Islam then please try to reform yourselves and entrust yourselves to the Truth. We cannot predict when we will be put to trial and tested by being commanded to sacrifice our own uncle and nephew for the sake of the Truth.

To distance yourself from falsehood and all its relations is real spiritual "hijrat" (migration) and it starts from the very day in which the servant of Allah accepts the Truth and leaves falsehood. Please resolve to make this spiritual "hijrat" and habituate yourself to face the difficulties you

encounter along this path. Some people think that for this we do not require any prior system, training or arrangement. Whenever the time comes, we will sacrifice our utmost for that cause and cut off ourselves from the closest of our relatives. This assumption is totally wrong. At the time of trial and tribulation only those faculties of heart and mind can prove useful which are already present and in practice and efforts have been made previously for their inculcation. The ones who train their army when the enemy has already attacked are bound to fail.

3. The third quality which you have to develop is quite contrasting to the previous qualities. You should not become a soft target or easy prey to the people who oppose your principles and objectives. When they inspect and examine you they should realize that you are rock solid. They should not find you easy to be utilized for the achievement of their own objectives. For your Jamaat you should be simple, innocent and gregarious. For the others you should be alert, sharp and steadfast to your principles. You must not give them any opportunity to absorb you in their own colours and mold you in their own die. You will not be able to have the correct understanding about the objectives of Jamaat e Islami till as time you develop these qualities within yourself, neither will you be able to develop the character and moral fibre that is required for attaining the objectives of Jamaat. The specialty of the believers which Quran has pointed out is أَشِدَّآءُ عَلَى الْكُفَّارِ which means that they are tough with the people who reject the truth. This means that it is not at all justified for the people who have joined the army of Allah to start marching left and right upon hearing the bugle of the enemy. They must not think that there is

nothing wrong in fighting for the enemy and enhancing the enemy's standing merely for the sake of a little material benefit. The people who want to have cordial relations with both the good and evil ultimately end up having ties only with the evil people. The truth does not tolerate this contamination and pollution of the good and evil mixed together. All these weaknesses that you possess are offering an opportunity for evil to enter in yourselves and is a proof of your weak faith. And the first requirement of your new life that you have embarked is that you try to remove these weaknesses.

I have presented these two three things before you like a criterion. You can judge yourself against it and determine the level of attachment with Jamaat. Have you have merely accepted it verbally but your heart continues to wander in the places where it was attached earlier or the truth has now conquered both your heart and mind.

Gentlemen! I want to give you a parting gift before I conclude. You can benefit from that gift both at home and in every juncture of your life-journey. What is that parting gift? It is the remembrance of Allah. I have realized through the Book of Allah and the Hadith of the Prophet (pbuh) that the source of all strength and resilience is the remembrance of Allah. Hence your heart should never be devoid of the remembrance of Allah. By remembrance I mean both recitation and meditation and contemplation. I am not advising you the remembrance that is limited only to reciting some incantations. If that verbal remembrance does not strike a chord with heart and mind then that remembrance is not very useful. According to me every effort that is undertaken to establish the Word of God is

part of the remembrance of Allah. In fact it is 'the' remembrance of Allah. Please make special arrangements for this remembrance. This remembrance will hold you in good stead and will solve all the problems that you are facing in the various phases that you are encountering. I now end this ijtema with the prayer that Allah grants us the Grace to discern the Truth and bless us with the courage to serve the Truth and to remain steadfast in the path of the Truth. Amin!

THE SPEECH OF MAULANA AMIN AHSAN ISLAHI IN THE PUBLIC MEETING

A public meeting was organized on the third day 7th April 1945 after Salat e Maghrib. Locals both Muslims and non Muslims both participated in large numbers. The attendance was almost five thousand. Maulana Amin Ahsan Islahi Sahab first gave a speech and after him Ameer e Jamaat Maulana Abul Ala Maududi Sahab addressed the audience. Maulana Islahi Sahab's speech is reproduced in the following pages. The manuscript of the speech of Ameer e Jamaat was destroyed in the riots of Northern Punjab and hence we are unable to record the speech of Ameer e Jamaat that he gave in the public meeting.

THE CALL TO ISLAM AND ITS INSPIRATION

Speech in the public meeting

After the Khutba e Masnoona:

Gentlemen I do not want to give a long speech today. For the last two to three days I have been presenting my ideas to you repeatedly. The real speech today will be that of Ameer e Jamaat. I have come here only because I have been instructed to do so. I shall try to present briefly the message with which we have risen as a party and what is the inspiration or motivation behind it.

When we ponder over this world philosophically and as a human being and we want to ascertain our status and situation, we start thinking whether we are here to procreate or have been created, are we free or enslaved, are we responsible and accountable or are we free to do whatever we like and will not be held to account. We also reflect on what kind of life should we spend? What should be our moral and ethical system? What are the social, economic and political principles that we should cherish and uphold? The first fact that strikes us is that this world has not come into existence by accident. In fact this world has been created by an Amazing and Supreme Creator. And that the life that we lead in this world is not a game of chance but there is a Grand Design and purpose behind all the events in it. We see so many instances of perspicacity and wisdom in it that it is impossible to believe that all this is without a purposeful design and magnificent control. We see so many manifestations of

His Lordship and as our Sustainer, that we cannot imagine that this world can come into existence without a Lord and Sustainer. There are so many miracles of nature and design present in the universe that it is not possible to reject that all this is the work of a Great Architect and Designer. Behind all of the existence in this world we have to accept that there lies a Great, Wise, Creator, Sustainer and One Who nurtures and is extremely Beneficent and Gracious God who has created this universe. There are innumerable miracles of His Creation spread all around us, Who has blessed and bestowed man with such wonderful talents and abilities. It is impossible for such a Creator to leave man without any guidance on how he should lead his life and without any instructions on ethics and morality. He must definitely have made provision for providing guidance on the intellectual and moral life of man just as He has taken care of man's material and physical needs. Logic dictates that it should be this way. The system that is running in the heavens and on earth points out to such a reality. The creation and design of man's body also demands such a thing. Now the question is whatever the heart accepts and logic demands, is there any proof of it's availability in reality? When we reflect on this question then we have before us a band of people who all are of the highest moral character, who are the embodiment of sharp intellect and strong ethics and the best amongst all in their society. Their friends always trust them in all their affairs and they never disappoint let their friends down. Their enemies always tried to find their mistakes and weaknesses but could not find any. All this points out to the fact that God has revealed and established His laws and regulations through them for the guidance of the entire mankind. They presented the Divine laws before the world and demonstrated its utility and

benefits by implementing them before the people. These Divine laws are time-tested and have proved to be the best. People who research and study these laws are astonished by its blessings and specialities. They admire and approve the benefits and utility of these laws. By enacting these Divine laws we can implement and establish an excellent system of justice. We can resolve the disputes and disagreements amongst people with these laws and give people their due rights. All sections of society will benefit and get peace and harmony through it. Society and employment conditions were blessed with them and there was establishment of peace and harmony.

After you dawn on this reality, the logical question that comes to your mind is that when the Divine law and Divine way of life is present in the world then how is possible for mankind which is also a Divine creation to obey some other law and follow a different way of life other than given by the Creator. Irrespective of the fact that the law and way of life is man-made and whether that man-made law and way of life is useful or not, please answer this fundamental question that in the presence of Divine law and Divine way is it permissible even for a second to adopt and obey different set of laws?

According to us there is one and only one straight forward answer to this question. It is not at all lawful and permissible for the servants of Allah to follow some other laws and way of life in spite of the Divine law being present amongst them. It would be ingratitude, thanklessness, oppression, joining partners with Allah (shirk) and an open revolt with Allah. This daring can be undertaken only by those who do not hesitate to commit

severe oppression and who do not fear any kind of punishment in the Hereafter.

The first and foremost point of our invitation is that we call upon all the children of Adam to adopt the obedience and servitude of God. The process of doing that is to obey the laws brought about by His Prophets. We are of the belief that God has in all ages and eras sent His Guidance and Will through His Prophets and has raised such people in every community who shaped the Divine law and commandments. But slowly over a period of time the people because of their weaknesses and carelessness either forgot the things given to them by their Prophets or they mixed these Divine commandments with their own whims and fancies. This kept on happening till as time God sent His last Prophet Muhammad (pbuh) as a Guide to this entire world. God rekindled the teachings of the earlier prophets through him (pbuh) and on the other hand completed all the injunctions of religion and perfected the Divine way of life. We have reflected on the teachings of Muhammad (pbuh) in this aspect and we are completely satisfied that the Prophet Muhammad's (pbuh) teachings are the true compendium of the teachings of the earlier Prophets and also the completion and perfection of God's religion. We have not blindly accepted our faith and it is not an imitation of others. In fact we have reflected and studied Islam with complete freedom and an open and rational mind and only after doing that have we come to the conclusion that Islam is the only and true solution to mankind and are therefore inviting mankind to Islam. A lot of our non Muslim brothers may differ with us on this but we can only request them to take matters of religion seriously. Hence it is their responsibility to study Islam seriously. Let not the differences that have developed

between them and Muslims due to various reasons come in the way of their study and research on Islam. Islam is not a religion that is meant exclusively for Muslims. Islam is for the whole world and entire mankind and contains the teachings of all the Prophets that came to this world. Hence if a community because of its differences with the Muslim community starts hating Islam and refuses to reflect on its teachings, then it will be degraded and depraved at the hands of some other man made religion and ideology. If our non Muslim brethren stop reflecting on Islam because of their bias towards the Muslim community, then neither will Muslims suffer nor Islam face any loss. Our non Muslim brothers will only bear the loss of not accepting Islam and will be deprived of its benefits that were freely available to them like air, water and light to both Muslims and non Muslims. This deprivation merely because of their differences and bias towards Muslims would be really tragic.

We are preparing a clean kind of literature for the non Muslims who wish to understand Islam devoid of any bias and prejudice and we will be very happy if we are able to serve the lovers of Truth who arise amongst the non Muslims in this manner.

We would also like to make ourselves clear to Muslims not to make Islam their personal property. The real and correct relationship with Islam is that of those who have belief in its faith. One cannot become a Muslim merely on the basis of being born in a Muslim family. This misconception amongst Muslims has damaged Islam a lot. They were themselves deprived of the benefits of Islam and also created doubts about it in others. If they appear before the world as just another community instead of a party of the believers of one God then their invitation

towards Islam does not look good and lacks conviction. They should either become true Muslims or remain simply as any other community with a name 'Muslim' as a prefix and nothing more. They should not try and mix up and develop the qualities of an ideologically committed party and those of any ordinary community. This dual kind of makeup has destroyed them. Neither have they been successful in this world nor in matters of faith. If they really are an Islamic party then they must declare that all their leanings and preferences lie with the teachings and principles of Islam and pull off and withdraw from all such demands and requirements that are expected of a nationalistic community. This dual makeup and structure has weakened their position a lot. That is the reason why it has developed a lot of bias and prejudice amongst non Muslims about Islam. The non Muslims have stopped reflecting on the teachings and principles of Islam assuming that they are applicable to a specific community which is completely different than them in terms of race, culture and other aspects.

This dual or split persona of the Muslim community has forced us to form such a party which is completely devoted to the principles of Islam. It is above all racial, tribal and nationalistic prejudice. It must become the embodiment of Allah's religion both in word and deed. We have made such a party and thought that it is our responsibility to present the religion before our own countrymen that we ourselves found to be true and correct. We do not have any selfish motive and the only motivation for it is the love that we have for our fellow countrymen that we anyways ought to possess.

One good feature of this age in spite of many evils is that blind faith and superstition has reduced considerably. People have started reflecting on all sorts of ideas freely. They are drawing conclusions about its goodness or evil only on the basis of its merits. I hope that they will reflect on Islam with the same freedom and without any bias. If they do so then we are confident that they will find the solution to all their problems in Islam.

The entire world is today inclined and demanding to leave behind nationalistic bias, racial and tribal hatred. The world wants the foundation of politics and social system to be based on such universal principles that are capable of uniting the entire mankind. This is a natural demand of the world and it is essential to be fulfilled. If this demand is not fulfilled and the world is unable to find such universal principles on which there is global consensus then it will only to doom and destruction. This age is not that of different nationalistic governments nor is it the age that a particular nation rules over the entire world or a large part thereof. Till as time such is the case the world will keep facing death and destruction as you recently saw (in the two World wars). The only solution to all these problems is the one that Islam presents and which is that the rule of man over man should stop and man should be ruled by God and Divine law. The entire world should obey the law of the All Wise, All Powerful King of Kings and Who is the Real Ruler and legitimate Lord of this universe.

There are two basic principles of the way of life that Islam propagates. The first is Unity of God and the second is universal brotherhood. Please also reflect that no global principled collective system can be established till all the

nations of the world accept these two principles. Till as time the pure belief in the Unity of God does not eliminate the claims of obedience by different gods and till as time the entire mankind unite as one family acknowledging that they are all children of Adam and accept the law sent by the One and Only God, till that time the world will continue to remain a battlefield for different false gods. Differences between the black and white people, between the rich and poor will continue and the people will keep fighting each other on the basis of race and nationality. All these fights will only come to an end after accepting these two principles. The entire mankind will obey One God and become brothers and mutual discrimination will be abolished. In this system only those will gain respect who obey the rule of God and do good and deliver justice to the children of Adam. Those who do mischief on this earth and start claiming glory and divinity will have no place or position in this system. If you doubt that such a thing is possible then that is because you have never reflected on Islam directly but always tried to understand it through Muslims. Undoubtedly such a thing is expected. All systems of life and ways of life are understood through the people who profess and practice it but please allow me to say that in the case of Islam, its image is getting tarnished and there is confusion about Islam because of the behaviour of Muslims. If you want to see the real face and image of Islam then there is only one way and that is you study Islam directly. We assure you that if you study Islam directly then you will find it much better than all the prevalent ways of life. It is a beautiful combination of the pure and pristine teachings of all the Prophets that were sent to this world. It is the religion brought by the last Prophet (pbuh). As a collective and political system it is a combination of all that is good in

theocracy, democracy and aristocracy and devoid of all its weaknesses and flaws. In order to run this system it produces its own people with the best morals and character and this production of people with excellent morals is part of its design which discharges this function automatically till as time there has been no tampering or attempts to spoil its system.

Gentlemen! I now conclude my speech and offer our services to those of you who wish to study Islam as a way of life. In the end our appeal to Muslims is that they should leave their dual makeup and personality and adopt Islam as it should be adopted. They must not become obstacles in the way of Islam. At the same time we appeal to non Muslims that they should not have any prejudice against Islam because of some political rivalry and fight with Muslims, but try to appreciate and make the best use of the gift (Islam) bestowed to mankind by the Creator.

PROCEEDINGS OF THE MAJLIS E SHOORA (Advisory Council) JAMAAT-E-ISLAMI

Organized on 15-16th September 1946 at Darul Islam by General Secretary of Jamaat.

At the ijtema at Allahabad in April 1946 the Advisory Council had decided that its next meeting take place in August 1946 at Darul Islam (Pathankot Punjab) to decide about the next annual ijtema and some other matters. But because of Ramadhan the Council was called on 15, 16 September instead of August by Ameer e Jamaat. The detailed proceedings of this meeting are chronicled below.

FIRST SESSION

Sunday 15 September 1946

As announced the first session of the Majlis e Shoora (Advisory Council) started in the library exactly at 9 am. Besides Ameer e Jamaat the following members of the Advisory Council were present:

1. Maulana Amin Ahsan Sahab Islahi, Darul Islam
2. Maulana Muhammad Ismail Sahab, Valtana Kappim, North Arcot, Madras

3. Maulana Masood Alam Sahab Nadwi, Darul Arooba, Jalandhar
4. Maulana Abdul Ghaffar Hassan Sahab, Moti bazaar, Maler Kotla
5. Malik Nasrullah Khan Sahab Aziz, Editor: Kausar Lahore
6. Janab Abdul Jabbar Ghazai Sahab, Darul Islam
7. Sardar Muhammad Akbar Sahab, Arshad Manzil, Kaimalpur
8. Sayyad Abdul Aziz Sahab Sharqi, Naya Mahal Jalandhar
9. Khan Sardar Ali Khan Sahab, Gram Serey, Zilla Mardaan
10. Janab Muhammad Yusuf Sahab Siddique, Mohalla Qaafila, Tonk Raj
11. Chaudhary Muhammad Shafi Sahab, Tahalwad, Zilla Barabanki, Ayodhya
12. Mian Tufail Muhammad Sahab, General Secretary

Because of the acute illness of his wife Qazi Hamidullah Sahab Sialkot could not take part in the session. The following items were presented before the Council for review and debate:-

1) The issue of the next annual ijtema
2) Making arrangements for the 'Baitul Maal" treasury , the way to handle the local and central treasuries along with the necessary instructions and the appointment of the treasurer and auditor.

3) The policy of Jamaat in the current situation in India
4) The issue of our periodical 'Tarjumanul Quran'
5) Reviewing the Programme of our training school.
6) The question of running the Jamaat in case of the absence of Ameer e Jamaat
7) The issue of formalizing a economic policy for the people of Jamaat in the light of increasing trend of the policy of nationalization by the government.
8) The initial Programme to prepare Jamaat for 'Khitaab e Aam" (public meetings and gatherings)
9) What should be the rule for the sub units formed in those areas which are outside the country.
10) The issue of organizing the sympathizers of Jamaat and those under its influence.
11) Decision about Ushr (tax on agricultural produce)

1. THE ISSUE REGARDING THE NEXT ANNUAL IJTEMA

A. The nature of the Ijtema e aam

The various formats for this which were in front of the council were published in the Jumadus-Sani 1365 AH (hijri) edition of the periodical 'Tarjumanul Quran' in which the members of Jamaat were requested to send their suggestions and arguments about which format for the annual ijtema according to them would be most appropriate and if they have any other format for the ijtema then they should present that as well. A lot of

members and units had sent their suggestions which were collated and presented before the Advisory Council. The council discussed in detail about each and every suggestion by looking at all its aspects. Finally Ameer e Jamaat on the consensual advice of the Advisory Council decided upon the following format for the forthcoming annual ijtemas:

(1) For the purpose of holding the annual ijtemas India will be classified into following four zones.
   A. North India – Punjab, Frontier province, Sindh, Baluchistan, Kashmir and Delhi
   B. East India – Uttar Pradesh, Bihar, Orissa, Bengal and Asssam
   C. West and Central India: Rajasthan, Malwa, Mumbai, Central Province and Barar
   D. South India: Chennai, Mysore and Hyderabad

(2) These zones would be conducting their ijtemas every year. The attendance in these ijtemas of all the concerned members would be compulsory except those with valid excuse (uzr e Sharaee)

(3) The all India ijtema of Jamaat should also be conducted but should be merged with the annual ijtemas of one of these four zones.

(4) It would be compulsory for all the members of the zone with which the annual all India ijtema of Jamaat would be merged have to attend the ijtema (except those with valid excuse). However for the other zones only their Zonal Secretaries, Local Ameers and one member representing about ten members from all those places have ten or more members. For all the other

members the attendance in such an all India annual ijtema would henceforth be optional and not compulsory.

(5) Along with the announcement of the all India ijtema the other necessary instructions would be issued and published, which should be followed by those who participate in the ijtema and travel for the ijtema. The sympathizers would also be requested to follow the discipline of Jamaat just as the members of Jamaat are expected to follow.

B. The Programme of the ijtema e aam

1. A session of the Advisory Council should be convened one day before the annual ijtema and it should chalk out the Programme of the ijtema and decide about important matters.
2. The Programme of the ijtema will be for three days as per tradition and the ijtema shall have two kinds of sessions.
   a) The general session in which everyone including members, sympathizers and the general public can participate
   b) Special session in which only the members can take part.
3. The distribution of the session shall be as follows:-

FIRST DAY

1) Morning	--	General session
2) Afternoon	--	Special session

SECOND DAY

1. Morning	--	General session
2. Afternoon	--	General session

THIRD DAY

1. Morning	--	Special session
2. Afternoon	--	Special session
3. Evening	--	Public meeting

Our invitation will be presented in the public meeting before the general public irrespective of caste and creed.

4. If required after the ijtema the members of the Advisory Council can be made to extend their stay by one more day and a session of the Advisory Council can be taken so the issues which have cropped up during the ijtema that are worth taking up should be discussed.
5. In the annual ijtema other than the report of Qayyim e Jamaat only that Zonal Secretary will present his report in whose Zone the annual ijtema is taking place.
6. The people in Jamaat who have the ability to propagate our invitation through speeches and through their writings would be told to give their names along with the topics on which they wish to contribute and they would be given an opportunity in the annual ijtema to present the invitation of Jamaat through their writings and speeches.
7. The formal of the annual ijtema at the zonal level will be the same as the all India ijtema as far as possible and in these ijtemas only the

respective Zonal secretaries would be presenting their annual reports.

2 ORGANIZING THE TREASURY

As the central and local treasuries have made good progress we felt the need to systemize it. The Advisory Council has therefore agreed to implement the following systems:

1) The central treasury will be under the control of Ameer e Jamaat. Hence a treasurer and an accountant will be appointed and as far as possible all attempts will be made to ensure that one person holds only one position.
2) The accountant of the central treasury will not be the accountant only of the central treasury but his job would be to check the accounts of the local treasuries and keep their records
3) The accounts of the central treasury will be audited at the end of each year by some reliable and expert accountant.
4) Every year the accounts of Jamaat would be presented before the Advisory council and if possible even before everybody in the annual ijtema. Every member of the Jamaat shall have the right to criticize it and can demand to check the accounts of the central treasury whenever he wants.
5) Receipts will be issued systematically for whatever funds collected by the central treasury and these receipts will be issued with the signature of Ameer e Jamaat or General Secretary. Similarly whatever expenses are incurred by the central treasury too efforts will be made to maintain their expense

vouchers with the exception of those expenses whose bills cannot be obtained.

6) The treasurer and auditor will be selected by the Advisory council
7) The expenses of the Central treasury will be carried out with the permission of Ameer e Jamaat and Ameer e Jamaat will be authorized to give the appropriate amounts required by the various department heads of Markaz .
8) Ameer e Jamaat will be accountable before the entire Jamaat for the treasury and its expenses.

NOTE: Upon advice of the Central treasury Janab Muhammad Abdul Jabbar Ghazi was made the Markazi treasurer and Janab A.R. Soofi Sahab was made the auditor. This selection is for one year.

LOCAL TREASURY

(1) The treasury (bait ul maal) of every local unit of Jamaat e Islami shall be under the local chief of Jamaat (Ameer e Maqami)

(2) As far as possible each local unit of Jamaat must select a treasurer and accountant from amongst its members and should make efforts to ensure that the posts of treasurer and accountant both should not be held by the same person and both these positions must not be occupied by the local chief (Ameer e Maqami).

If the local unit is not having sufficient members to give these positions to different people, then whatever adjustment and compromise is possible

should be made. But as soon as the Jamaat expands then immediately this (separate) arrangement (of two different people being the treasurer and accountant) must be accorded top priority.

(3) Receipts should be issued against whatever income is accrued in the account of the local bait ul maal. No money should be taken without issuing the proper receipt.

(4) Although the local bait ul maal shall be under the local chief (Ameer e Maqami) but still as far as possible the Ameer e Maqami must consult his members in the matter of spending the money of bait ul maal. And if the Ameer e Maqami had to spend some amount in the case of an emergency or it was an unplanned expense then the Ameer e Maqami must immediately bring it to the notice of the members in the next weekly ijtema.

If the local unit of the Jamaat objects (to the Ameer e Maqami) against any expense then the matter should be referred to Markaz for resolution.

(5) Every local chief of Jamaat must present the accounts of the Jamaat before its members every month. The local unit should be permitted to comment freely on the accounts. And every member of Jamaat will have the right to obtain and check the accounts of bait ul maal from the Ameer e maqami.

(6) Every local unit of Jamaat has to send its accounts every three months to Markaz without fail. These reports must not be part of the local activity report and must be sent separately.

(7) If any local unit of Jamaat obtains an amount that is above its financial requirements then it should send that extra amount to Markaz.

(i) This decision about what should be the quantum of money that qualifies it to be above the requirements of the local unit of Jamaat should be decided by the local unit itself in consultation with its members

(ii) Markaz will have the right to take the help of its local units whenever it requires some amount and it will necessary for the local units at that time to overlook its local financial requirements and give priority to Markaz requirements.

(8) If any local unit requires any financial help from Markaz then it should clarify its requirements and may write to Ameer e Jamaat requesting the same.

(9) No amount can be transferred from the bait ul maal of one local unit to another without the permission of Markaz.

NOTE: The receipt books will be published in Markaz and sent to the local units.

This session of the Advisory Council ended at 12.30 PM.

SECOND SESSION

The second session of the advisory council took place after the salat e zohar at 3 PM and the proceedings as per agenda item number 3 began.

3. THE POLICY OF JAMAAT IN THE PREVAILING CONDITIONS IN INDIA

After a lot of thinking and a long drawn debate and discussion on this issue it was decided that:-

1) A statement should be issued about the prevalent conditions in the country and the general political climate which would be just and detailed along with the necessary arguments and proofs. The statement would spell out the reasons for the prevalent situation in the country and the current political climate. It should indicate what kind of work should be undertaken by a truth loving citizen. This statement will be written and published by Ameer e Jamaat.

2) In this climate of communal clashes if the Muslim masses conduct agitations then the members of Jamaat who are traders and industrialists may shut down their businesses not with a political motive but merely to save themselves from evil. Similarly in case of agitations conducted by non Muslims a similar practice may be exercised.

3) We have been asked to spell out our policy in case the Muslim League puts into practice its plan of

direct action and instructs the Muslim masses not to pay taxes and resign from their jobs. Whatever practical instructions are required will be given at that time itself whenever such a situation arises. However we wish to clarify our principled stand right now. Many times we have clarified our policy of describing the un-Islamic government as wrong and illegitimate and terming cooperating with it as impermissible. If the Muslim political parties sometimes appeal against cooperating with this administration then that appeal will be purely of a political nature and will not be because of some religious beliefs. However it is our permanent religious stand that every government and administration that is not based on the obedience of God and His Divine laws is illegitimate. As far as non-cooperation and breaking ties with the administration is concerned then it has been clarified in the constitution of Jamaat e Islami that it is not permissible to cooperate with any such un-Islamic administration and so this non-cooperation must not be temporary and just for the sake of achieving some political goals. Any relationship which is required and helpful for the Islamic movement is permissible and in some cases it would be compulsory and obligatory. However any relationship that an individual has to maintain (like keeping a government job) can only be tolerated in the condition that the person does not have the practical strength to bear the consequences (like resigning government jobs) and whenever we think of avoiding this relationship (with the administration) then it should have the sole intention of avoiding the non-permissible and not

with the intention of some communal and political opposition. Anyways our stand and that of the Muslim political parties is quite divergent and it is difficult for us to reconcile. That is because we take the lawful and unlawful from the limits set by the Sharia and these limits are permanent. The Muslim political parties decide these works based on political compulsions and objectives and so for them today something is lawful and unlawful tomorrow and again lawful the day after.

4) This question is also being raised – "what policy should we adopt in the case of communal violence". These instructions have already been published in the monthly magazine 'Tarjumanul Quran'.

Today after a lot of deliberation by the Majlis e Shoora (Advisory council) the following instructions are being issued:

(i) In the dire situation of communal riots and violence the best way of defense for the members of Jamaat will be their own moral approach and their practical invitation towards virtue and piety rising above nationalistic and racial divide. In such a situation the more faithful in character and further away the members of Jamaat shall remain from the riots and killing and more active they will be in doing good and calling people towards virtue the safer will they remain from the fire of communal violence. If they are not active in remaining pious and spreading piety then they will be at risk and more and more in danger of being engulfed by the communal violence.

(ii) In the case of communal riots if some member of Jamaat is surrounded by a violent mob and he is attacked then as far as possible the attackers should be counseled and advised and if the situation does not permit it then he may act in self-defense and in a way to avoid being lynched. Raising ones hand in self protection and self defense will be acquitted in the court of God and if he dies in self-defense then InshaAllah he will be a martyr.

(iii) If a member of Jamaat encounters a mob be it Hindu or Muslim attacking an innocent person then he must make all possible efforts to stop the killing of the innocent. He must protect the innocent even if his own life may fall in danger.

(iv) In the case of communal riots if an individual or a family is surrounded by danger irrespective of being Hindu or Muslim and if he seeks protection or not, efforts must be made to bring him / her / them under our protection even at the cost of bringing danger onto ourselves.

(v) At the time of communal riots whenever and wherever possible efforts must be made to advice and counsel the masses and even those who instigate violence and riots. They should be told to fear God. If they are Muslims then they should be told about the real objective of Deen and the correct methodology to achieve that. They (Muslims) must be explained that this communal struggle and the communal riots for it are not acceptable at all before Allah. If

they are non Muslims then they should be told clearly about the evils and bad consequences of nationalism.

(vi) If our members are faced with some general economic boycotts then they must take part in the boycott or agitation to the level of leaving their jobs. But at the same time they must spell out their stand. They must be told that we are taking part in the boycott merely to avoid fighting and violence, otherwise we see the following evils in both these parties. These are the things which are correct and just and these are the things which are incorrect and unjust. Our Jamaat has its own permanent ideology on economic justice and social equality.

(This session of the Advisory council ended at 5 PM)

THIRD SESSION

(Dated Tuesday, 17th September 1946)

There was no meeting of the Majlis e Shoora (Advisory council) on the 16th September 1946 because nearly everybody (from the council) had gone to attend the funeral of the late Abu Irfan Sahab in Tibri near Gurdaspur.

The news about finding the dead body of the deceased reached Darul Islam at 8.30 AM by telephone and immediately all left for Tibri. The deceased was buried around Asar time in the Gram Chawa graveyard. This graveyard is at the south west of the Bangla river at a mile's distance on the side of a road.

The meeting of Majlis e Shoora took place on the 17th September at 9 AM and the proceedings began as per agenda item number 4.

4. THE ISSUE OF THE TRANSFER OF OWNERSHIP OF TARJUMANUL QURAN

In June 1946 Ameer e Jamaat had revealed his intention of transferring the magazine 'Tarjumanul Quran' to the ownership of Jamaat without any monetary compensation and will henceforth continue to be its editor without any remuneration. On this occasion some of the members of the council advised Ameer e Jamaat to hold back this decision till the next Majlis e Shoora. That is why Ameer e Jamaat again reiterated his proposal. Majlis e Shoora reflected on all aspects of this proposal and concluded that it requires some more thought and contemplation and so it should be kept pending.

5. THE PROGRAMME OF THE TRAINING CENTRE

The training centre in-charge gave a brief history of this institution and presented its present Programme before the Majlis e Shoora and then Ameer e Jamaat expanded on it and gave the results it has so far produced. The various members of the Council gave various suggestions. Insha Allah the training centre will make note of those suggestions.

6. THE ISSUE OF THE DISCIPLINE OF JAMAAT IN THE ABSENCE OF AMEER E JAMAAT

On the advice of Majlis e Shoora, Ameer e Jamaat decided that in his absence Maulana Amin Ahsan Sahab Islahi,

would work as Naib (Deputy) Ameer e Jamaat and at this time not only in Markaz but in the entire country all his rights and responsibilities would be exactly like Ameer e Jamaat.

NOTE: Last year Ameer e Jamaat did not get any relief from the Unani, Homeopathic and other treatment. The kidney stone is of the same size today as it was found in December 1945. Now there is a firm determination of undergoing operation and for this he has gone to Simla on the 25 September. May Allah bring him back hale and hearty.

(This session of Majlis e Shoora ended at 12.30 PM in the afternoon.)

FOURTH SESSION

The fourth session of the Majlis e Shoora (Advisory Council) took place after Salat e Zohar at 3 PM and the following proceedings took place..

7. JAMAAT'S STRATEGY IN THE FACE OF EVER INCREASING NATIONALIZATION POLICY OF THE GOVERNMENT OF INDIA

After a lot of pondering and a detailed discussion the advisory council decided that taking into account the speed at which the government of India is nationalizing industries, businesses and other institutions, Ameer e Jamaat should issue a statement on behalf of the Jamaat and form a council of specialists in Markaz of those people who are experts in the field of economics and then build opinion against this growing interference in business

and industry by the government and nationalizing them and think of ways and means to mobilize the sympathizers of the Islamic movement for the protection of freedom and individual liberty.

If required then even the sympathizers of Jamaat can be invited to join this council.

8. ISSUE OF ORGANIZING PUBLIC MEETINGS

The Islamic movement has now reached a position where it will now have to address the masses. For this purpose in order to represent Jamaat correctly only those people should address these public meetings and rallies who have that capability. Hence Majlis e Shoora decided that before any member is allowed to address public meetings (this includes the Friday sermons) it should be ascertained whether that member is qualified to represent Jamaat publicly. For this purpose the following questions should be sent to the local units of Jamaat and also to the individual members and also to those who are desirous of giving public speeches or doing so should reply to those questions in writing.

(i) Can you correctly represent the Jamaat (and its ideology) through your speech?

(ii) Do you divert from the topic during your speech?

(iii) Do you have the courage that in case while you are speaking such a question is posed for which you have no answer, then can you accept this and reply that I do not have the answer to your question?

(iv) Do you have the patience to bear and keep calm in that during your speech people start raising provocative objections and attacks?

These questions should not only be asked to those who wish to address public meetings but also be asked to those members of the local units of Jamaat who have the necessary knowledge and skills for public speaking and we can thus find out as to how many of them qualify as speakers according to the above criteria.

9. RULES REGARDING ESTABLISHING OFFICES OF JAMAAT

On this issue the council consulted its religious scholars (Ulema) and decided the following:

(i) Whatever properties in India were donated for the purpose of Jamaat work (given as waqf), in their "waqfnama" (legal document that indicates the legal transfer of title deed from the name of donor of the said land to the name of Jamaat) should necessarily contain this clause / condition that Ameer e Jamaat would occupy the position of "mutawalli" (custodian) of the said property and all those properties that people are proposing to be donated as waqf should not be accepted by Jamaat if they do not agree to this condition / clause.

(ii) Ameer e Jamaat will have the authority to handover the administration of the waqf property to the local unit of Jamaat (wherever it exists) and keep the property under his direct supervision.

(iii) To whosoever these waqf properties shall be handed over the permission for constructing buildings and utilizing it for other purposes shall be governed by the laws of Sharia under the issue of waqf.

10. ISSUE OF ORGANIZING OUR SYMPATHIZERS

Ameer e Jamaat on the advice of the Majls e Shoora decided that all the local units of Jamaat and the individual members should be instructed that they should prepare a list of the sympathizers and those influenced by Jamaat and in the future too those Muslims and non Muslims who get influenced by Jamaat or come to the knowledge of the members of Jamaat that they are now sympathetic to Jamaat should also be added to this list.

(i) These lists should be individually updated by the members of Jamaat and should be recorded with the local chief (Ameer e Maqami) on a periodic basis. Then the local chief should include that list in his quarterly reports and send it to the respective zonal secretary. These lists would state how many people have been influenced or come to our knowledge that they are already influenced by Jamaat.

NOTE: By quarterly reports sent by the local chief (Ameer e Maqami) means the reports sent every 3 months in Muharram, Rabbi us Sani, Rajab and Shawwal.

(ii) Utmost precaution should be taken that the sympathizers and those under the influence of

Jamaat should not be given any opportunity to develop the misunderstanding that they too have a role (in a legal and formal way) within the organization of Jamaat without becoming members of the Jamaat merely by remaining as sympathizers of Jamaat.

(iii) The members and local units of Jamaat while writing the lists of the sympathizers should also record the degree of influence the sympathizers fall into. To what extent can Jamaat benefit in its various activities because of the influence it exercises on these sympathizers and to what extent have the thoughts and way of life been influenced by Islamic movement.

(iv) The members of Jamaat must increase their contacts with the sympathizers and try to bring them closer to Jamaat as far as possible and make use of them to spread the invitation of Jamaat in their circle of influence. Sometimes they should also be called to the group and public activities of Jamaat (like ijtemas etc).

11. THE ISSUE OF USHR (ZAKAT ON AGRICULTURAL PRODUCE)

We have received this question from various quarters that according to the constitution of Jamaat the members of Jamaat have been restricted to give their Zakat only to the bait ul maal of Jamaat. Then will it also be compulsory for those members of Jamaat who are farmers and zamindars (land lords) to pay their Ushr (Zakat on agricultural produce) to the bait ul maal of Jamaat? As most of the Ulema (religious scholars) of India are of the opinion that

here the agricultural lands belong to the one who tills the land and so it is not compulsory to pay Ushr in India. Hence the members of Jamaat are confused in this matter and do not know what to do?

This matter was sent to various Ulema within Jamaat before it was put up before the Majlis e Shoora and the various opinions which were received from them were presented before the Majlis e Shoora. After this the Ulema amongst the Advisory council unanimously gave the following opinion:

> *"The rights of Allah do not cease because of paying tax to an un-Islamic government. Thus those members of Jamaat who own lands or do farming will have to pay their Ushr (Zakat on agricultural produce) to the bait ul maal of Jamaat".*

12. THE FORMATION OF A REGISTERED BODY FOR THE SAKE OF THE TRADE OF PROPERTY FOR PUBLIC SERVICES

As long as any association or Jamaat (party) does not acquire the status of a registered body in India it cannot purchase any property nor can it undertake any activity for affecting its transfer. Hence this question arose in the Advisory council that it should ponder and reflect on this question. In some instances it becomes essential for Jamaat to purchase various lands at different places for its expansion. After deliberating on this issue through all its aspects it was decided that a (society) Majlis should be formed consisting of some reliable members of Jamaat

and that Majlis should acquire the status of a registered body. That registered body should be utilized for the purpose of buying property for Jamaat and all purchase of land should be in the name of that Majlis (society).

This session of Majlis e Shoora ended at around 9.30 PM and in between there was a break only for Salat e Asr.

INSTRUCTIONS REGARDING BAIT UL MAAL (TREASURY)

Ameer e Jamaat decided on the advice of the Majlis e Shoora (Advisory council) that –

(1) All those members of Jamaat who are eligible to pay Zakat (Sahib e Nisaab) should give their Zakat (this rule applicable to Ushr too) to the Bait ul Maal (treasury). If anyone has been giving Zakat to his relatives or some needy person or persons and he feels that it is important for the Zakat to reach them only, then also it is compulsory for him to first give his Zakat towards the Bait ul Maal and then give a list of those needy persons to the (Maqami Ameer) local chief of Jamaat and then deliver the amount to the needy through Jamaat or take the amount (again) from the Bait ul Maal and give it to the needy himself. However furnishing that list will not be mandatory but merely a recommendatory one (meaning the Jamaat will not be obliged to give Zakat to the needy as indicated by the list but shall give Zakat according to its own priority and requirements).

(2) Every local unit of Jamaat will do a survey of its surrounding area and prepare a list of all those needy

people who qualify and are eligible to receive Zakat. A list should be prepared about the poor, orphans, widows, handicapped and those unemployed who with a little help may be able to stand on their own feet and arrangements should be made to ensure that Zakat actually reaches them. If the Zakat amount in the Bait ul Maal is sufficient enough to give them monthly stipends then that too should be done by mutual consultation. Otherwise the Zakat amount should be distributed amongst them in one shot. However provision should also be kept for helping the travelers and providing for the immediate needs of the poor like attending to their medical needs upon sickness and accidents, their expenses for burial etc. In the distribution of Zakat one should remember that we should not only help them financially through Zakat but also use it to improve their religious and moral condition. Precaution should also be taken and none of our cadre should even think of such a thing while distributing Zakat from the Bait ul Maal to the needy that this Zakat amount is a personal favour from the one who is delivering the Zakat amount on behalf of Jamaat and that the needy person is now under obligation and should be grateful to the Jamaat person giving the Zakat. We should also desist from employing such methods of reform so that he starts offering Salat as if they are wages that he is obliged to give in lieu of the Zakat amount he had received.

(3) Zakat funds can also be utilized for the following Jamaat works –

(i) Travel expenses towards the propagation of Islam

(ii) Free distribution of our literature to those who are poor and cannot afford to buy it

(iii) For fulfilling the personal needs of all those who are full timers for Jamaat.

If required Ameer e Jamaat may be contacted for more guidance and information in this regard.

□□□

PROCEEDINGS

OF

JAMAAT-E-ISLAMI

Volume 5

Translated by

Arshad Shaikh

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بسم الله الرحمن الرحيم

In the Name of Allah the Most Gracious the Most Merciful

THE PATH OF ESTABLISHING DEEN

It has been narrated on the authority of Abdullah bin Masood (may Allah be pleased with him) that "the Prophet (pbuh) was narrating the story of another Prophet (in such a very vivid manner) such that I could visualize the whole scene. The Prophet (pbuh) said that some of his own people beat up a particular Prophet so much by his own people for inviting them towards Deen, that he started bleeding profusely. However, his condition was such that he would wipe the blood off his face and kept saying "O Allah! Please forgive my people (and do not send your Divine Wrath on them) for they do not know the Truth".

(Bukhari / Muslim)

THE ACTIONS AND DECISIONS TAKEN REGARDING THE IJTEMAS OF JAMAAT-E-ISLAMI 1366 AH / 1947 CE

(From Qayyim, Jamaat-e-Islami)

In January 1947, it was announced that the all India ijtema of Jamaat-e-Islami would be organized in Patna (Bihar). The zonal ijtemas of Western India and Central India would be organized immediately thereafter and only the Zonal ijtemas of North and South India would be postponed until October 1947. The dates for the all India ijtema at Patna were also finalized as 4th, 5th and 6th April 1947. Soon after riots started taking place in Punjab, Frontier province and Benaras because of which there was a lot of turmoil in most of the places of North India. Modes of transport became scarce and whatever means to travel were available were fraught with danger and became unsafe. There was no peace and harmony even in those places where riots did not take place. Hence, Ameer e Jamaat in consultation with the local advisory councils and other local members decided to postpone the all India ijtema at Patna and instead take four zonal ijtemas in India in the month of April- May 1947. Thus according to this decision every zone conducted its own ijtema separately, which is described below –

WESTERN INDIA and CENTRAL INDIA ZONE

Venue: Tonk

17 – 18 April 1947

The ijtema of Western and Central India Zone (consisting of Rajputana, CP, Berar, Mumbai and other Central India provinces) took place in Tonk on the 17th and 18th April 1947. Ameer e Jamaat and Qayyim e Jamaat participated in this ijtema. More than 125 members came from Mumbai, Kalyan, Jalgaon, Doraji, Junagadh, Godhra, Jaamner, Akola, Beena, Jhansi, Indore, Bhopal, Alwar, Gwalior, Baitul, Jabalpur, Tonk, Sironj, Neemahada, Jaipur, Sawai Madhopur and Ajmer. The description of the ijtema proceedings is written below –

17th April Thursday

Three sessions took place on this day. The first session was from 8 am until 11 am. The second session took place from Zohar until Asar and the third from Asar until Maghrib. All these were special sessions and so they were organized in the hall where the delegates were housed and not in the actual ijtema area. In all these three sessions Ameer e Jamaat met all the members and sympathizers in groups segregated according to their respective places and enquired about the local conditions in a detailed manner. He advised them the further course of action according to the situation. The synopsis of the instructions that Ameer e Jamaat gave is reproduced below.

1. Rajputana, CP, Central India provinces and Berar should be separated from the State of Berar and be placed

under the Secretary of Hyderabad zone and the remaining zones should be reorganized into the following 5 divisions:-

(i) Tonk division which will have Tonk, Sawai Madhopur, Jaipur, Alwar and Ajmer
(ii) Jhansi division which will have Jhansi, Bhopal, Beena, Sironj, Itarsi and Harda
(iii) Indore division which will have Indore, Maho, Ratlam and Ujjain etc
(iv) Junagadh division which will have Junagadh, Chordadh, Doraji etc
(v) Jamner division which will have Jamner, Bhusawal, Jalgaon and Malegaon.

2. The members and sympathizers of these divisions should try to develop close contacts and intimate ties. They should meet frequently and correspond with each other regularly. They must organize at least one ijtema every quarter (once every 3 months) in which they should review their work and chalk out a plan for carrying out future work in an organized manner. Then they must think of such ideas and strategies which will ease cooperation and which will strengthen their unity.

3. The secretary and in-charge of this entire zone (excluding Berar) shall be Janab Muhammad Yusuf Siddiqi (near Masjid Ghol, Mohalla Qafila, Tonk Rajasthan). The various divisional in-charges for carrying out ijtemas in their respective divisions shall be Janab Muhammad Yusuf Siddiqi Sahab, Janab Afzal Hussain Sahab (Government Normal School Jhansi), Maulana Muhammad Rafi Sahab (Mohalla Malhaar Paltan, House No 3, Indore city), Hakim Abdul Wahid Sahab (Mohalla Mullawada, Junagadh) and Janab Khurshid Ahmed Zubairi Sahab (Jamner Zilla Northern Khandesh).

All the local units of Jamaat, the units of sympathizers, the individual members and sympathizers should send their monthly reports and the Divisional in-charges must send the reports of their quarterly ijtemas to Markaz and to their zonal secretary Janab Muhammad Yusuf Sahab.

4. The sympathizers (* note the word sympathizer used bere and at other places in this book is used for those people who take part in our activities in practice and have accepted our school of thought to such an extent that they shall be able to represent Jamaat correctly both in word and deed) and members of each division must organize their first ijtema as soon as possible. They should form two or three member representative teams who must start touring the neighbouring localities. As far as possible, each literate person (Muslim and non-Muslim) must be given our literature and efforts should be made to have at least one person in each locality that is ready to support us in our work in actual practice. We must adopt the method of individual contact for developing relationships with the people. The relationship thus developed remains strong and long lasting.

5. Members and Sympathizers of Jamaat must arrange for a library or mobile library and a book depot so that the work of distributing literature is carried out with ease and the people who wish to purchase our literature to do so.

6. A great deal of caution and restraint should be exercised regarding disagreement and differences with other Muslim and non-Muslim parties. Whosoever from their cadre is capable of doing our work and wants to work with us should be invited towards Jamaat. However, the person (from the other party who joins Jamaat) should not be kept in the dark about the differences in the principles and style of work of Jamaat and the other party.

7. Economic problems should not act as an obstacle in the way of our members as we are not giving our members any such programme for which they shall have to offer any other thing besides their spare time. At thls point of time, we only ask our members to be the embodiment and personification of Islam and its principles in whatever situation they are in and whatever occupation they profess. Whether they at home, in the market, in the mosque, they must always have the feeling that they are Muslims and that they are accountable for each action and deed before their Creator.

18th April Friday

This open session started at 8 am until 11 am. The number of attendees was 300. lt started with the inaugural speech of Ameer e Jamaat.

After praising the Lord and Creator he said –

Gentlemen! As far as other places are concerned it might be required to give a long speech and state the objectives of Jamaat but for the people of Tonk such a long speecb is not at all required. Here it is sufficient merely to state that our objective is the same for which Sayyad Ahmed Shaheed had risen. This is the same place where Hazrat Mamdooh did the preparation for his work and the same place where his vanquished forces sought shelter. Although more than 100 years have passed since this incident, but the graves of those revered elders are still present and the tales of their exploits and bravery still are part of popular folklore and will always remain so. We are nowhere in comparison to them. Those brave souls have left a deep imprint of their work and character on the pages of history. They managed to bring afresh the memories of the (Sahaba) Noble Companions of the

Prophet (pbuh). Their stature is unmatched and we are nothing in front of them. However, we wish and try to emulate them in their mission and sacrifice and which is obligatory on all Muslims who must strive with their utmost to discharge the same responsibility according to their ability and capacity. Our Jamaat has been formed for this very purpose and mission. We have come to your town only to evaluate the work of our members and in search of new people for inviting them to this mission.

The aim of our ijtemas is not to advertise our work. The aim of these ijtemas is to gather them periodically and evaluate their work, find out their deficiencies and weaknesses and then try to remove them and then build a road map of work. One of the purpose of these ijtemas is also to acquaint the local people about our activities so that the people who wish to work for this Divine cause may be able to see our work, understand it and if their hearts are satisfied and convinced then they may support us.

Yesterday we were busy the whole day in our Jamaat and organizational activities. Today we have called you to inform you about our work. 1 shall not be able to say much because 1 am sick and in extreme pain. 1 have come to this hall only out of a sense of responsibility and because my presence was mandatory. I shall say whatever I have to in the evening session Insha'Allah. Now please listen to the annual report of the Jamaat through the General Secretary of Jamaat.

After this, the General Secretary presented the annual report of Jamaat, which is written below.

THE PROCEEDINGS OF Jamaat-e-Islami
(1365-66 AH / 1946 – 47CE)

All praise to Allah the Lord of the Universe and peace and blessings be upon the Prophet and his Noble Companions!

Respected Ameer e Jamaat, dear friends, brothers and sisters!

I stand before you today to present the proceedings of Jamaat-e-Islami for the previous year. However, please note that apart from our members and sympathizers we have also invited some Muslims and non-Muslims who are not completely acquainted with our Jamaat. However, they desire to watch and understand us from close quarters. Many of these people have come to our ijtema today and hence it is important to present the invitation and objective of Jamaat-e-Islami in brief before presenting the proceedings of Jamaat. This will help our new audience to understand the activities of this ijtema and appreciate it in a better manner.

The Invitation of Jamaat-e-Islami and It's Objectives

The various tools of science and technology along with the modern means of transport and communication have brought various countries so close and joined them in such a way that it has ended the geographical and natural boundaries, which had divided different nations and people of various nationalities. Today it feels as if the whole world is one nation and the various parts, which we understand as different countries, are like provinces or states of this one single nation. The advanced or more

civilized nations have come so close to each other in a way that was not possible previously even for the most civilized nations to communicate and travel to the different towns and counties of their own provinces. This kind of close proximity between these countries still cannot be seen in most of the other parts of the under developed world. If required then the various communities and nations (of these advanced nations) gather together in such swift a manner as if people of a neighbourhood ('mohalla') are gathering together in front of their houses in the opposite lane.

This close proximity is the natural outcome of the advancement in civilization and knowledge. It should have resulted in greater love, understanding, tolerance, compassion and humanism between the various countries and nationalities. However, what we see is the exact opposite in that various countries and nationalities are tearing apart each other and are gearing up to eliminate each other in such a manner as if they are hungry beasts which were imprisoned by the iron bars and boundaries in various parts of a zoo and now that the barriers have been removed. Hence, they are attacking eacb other with animal ferocity.

In such a situation, all those who remain conscious and alert and are the true well-wishers of humanity should think on the reasons for such a phenomenon. What is the reason that the more a community or an individual is considered civilized and developed and even has a holy appearance the more you find that community or individual lacking in humanity and humanitarian values and becomes more dangerous and barbaric to his neighbouring communities and people than a wild beast.

Seeing their individual exploits, public programmes, internal and external policies makes you wonder if they are humans or wild and hungry tigers and lions, who have donned exquisite clothing and occupied various positions of power in culture and governance.

If you search for the root cause of this global problem and disease then you will clearly come to know that thls is the result of the false ideologies and thoughts and the atheist philosophies, which are spreading from one end of the world to the other like plague. The politicians and those who head the education system of various nations have spread the germs of this plague in their communities and nations. The result is that all the nations of the West and the East are infected with a moral plague. The swellings of which sometimes appear in the form of community-worsbip, sometimes in the form of nationalism and sometimes as racial superiority and class struggle. The bacteria (of the moral plague) have managed to show their influence everywhere. Some communities and nations have perished and their decaying corpses are endangering the health of the 'ethics' or morality of the remaining. Some are languishing on their deathbeds waiting to die and calling their doctors, physicians and exorcists to seek their advice. However, the disease is eating away their body and soul. They have gathered such pathetic doctors that every attempt to cure is proving futile and counter-productive.

The contemporary thoughts, ideologies and philosophies of life have taught people to worship their community, race and nation. They did not have any other means of binding people socially. Hence, the people who belonged to the same race came together based on racial supremacy. Those who were of different ethnicities came

together based on nation worship while countries gathered based on patriotism. Thus, mutually antagonistic parties started appearing amongst different communities in various parts of the world.

Obviously once man was able to gain supremacy over distance and time, the various countries of the world could now be joined as if they were counties of a small province. The various ethnicities that resided in them started making armed groups on the basis of race, community and nationality and did not have any constructive programme to work together, while they did not have anything to keep them united other than community and national interests then it becomes imperative for them to keep quarrelling and fighting with each other. Because it is the natural necessity of "community-worship" and "nation worship" to support its own community or nation irrespective of it being right or wrong. Every individual of the community and the community as a whole applies all its strength to strengthen the community and nation and tries to stop all that is harmful to the community and nation even if it harms other communities and nations. If the only criterion for something to be permissible and for judging the Truth is to check if that thing is beneficial or harmful to his community and nation and it totally neglects and ignores the effect or impact on others.

Nowadays, it is generally acknowledged that the great trouble and disorder that has engulfed both the East and West have been created by the prevalent thoughts and ideologies. These have been derived from the philosophy of community-worship, nationalism, racism and atheism. So much so that the people and nations who sowed the evil seeds of these thoughts and philosophies and nurtured

them with their blood and tears thereby spreading them across the globe have now themselves become so helpless before its onslaught that their own thinkers and philosophers are not only lamenting community-worship and nationalism but are even cursing patriotism and are saying that these feelings and emotions might be good but having these noble feelings merely and exclusively only for your own country is not enough (to be successful in this world). Man needs to imbibe far more superior moral principles and develop his intellectual abilities even further. Looking at the terrible destruction caused by contemporary culture and civilization they now acknowledge that mere knowledge is not sufficient. They say that man has learnt about nature and the universe but has still not come to grips with the knowledge of humans and human behaviour with the help of which he will be able to understand and control the course humanity takes. Man needs the knowledge of rationalism and ways of spreading welfare and good will more than anything else.

Russia moved beyond nationalism and community-worship and laid the foundations of a global movement (of Communism) by uniting all the nations and workers of the world, but it could not continue in its intended original form for much long and soon it manifested itself as Russian nationalism. Had this (Communist) movement been hundred percent successful in its original form based on its founding principles, still it would have been completely against human nature and its fundamental requirements. It would have caused greater turmoil than nationalism and community-worship because after all this movement had also made its mission and had come up for the development and welfare of a particular class of people. Hence whatever little history we see of this

movement, it is more terrible and bloody than the history of nationalism and community-worship.

The question that now arises is nationalism, patriotism and socialism, which occupy the position of a religion or a way of life for the most advanced and developed countries and which they have accepted after rejecting thousands of years of experience and all the earlier political and collective systems of life , are not able to solve the prohlems of man and the conditions events and our experience stand testimony to that their way of life is no less corrupt and rebellious than the previous systems of tribal feudal royal aristocracy then what is the correct of doing things?

This is the biggest problem that is confronting us and is perplexing our sharpest minds. Sometimes schemes of unifying different countries and races are being proposed and sometimes a group of Common Wealth countries is being suggested. At some places attempts are being carried out to bring together different races and people of various ethnicities and at some places Asiatic conferences are taking place to hoodwink people by giving slogans of peace by creating an artificial union. However, the more we try to simplify the puzzle of establishing world peace, the more complicated it becomes.

Obviously the one and only way to establish world peace is:

1. We will have to rise above the multifarious and divisive political systems and political movements and try to establish a new world order.
2. We must try to remove from the minds of people of different races and diverse ethnic background that they are a single entity. It should be impressed upon them that we

all belong to a single family who have become strangers by living away from each other.

It requires no proof to suggest that just as it is important to establish world peace and a global political order it is imperative for the majority of the people living in those countries to submit themselves to this world order. It implies that until all the people or at least the vast majority of them submit themselves to the new political system of governance, a new world order shall remain elusive. Peace and stability can only be maintained if it is achieved and if people do not submit themselves before this new order then world peace also would not be achieved.

From this we realize that if we want world peace (nowadays it is not possible to have peace in a single nation with the rest in conflict) then we must look for a powerful Ruler that:

1. Has stable and endless power, which encompasses not only the entire world but has the right to rule all the nations and people of the world.
2. People of different nations and ethnicities should not feel inconvenience in bowing down before Him.
3. Who is free of all defects, deficiencies and weaknesses.
4. Who treats all mankind equally and the entire humanity reveres Him iu the same manner.
5. Who Himself possesses such power and authority that even the most powerful nation and even all the countries together would not have the courage to challenge Him. He has the power to question the entire world in one stroke, to deliver justice to those who have been wronged and to punish all the criminals and none can escape His Reach.

6. Who understands the nature of people, their psychology, their feelings, their needs, their hidden and visible strengths and weaknesses. In fact He has complete knowledge about all the forces in the entire world and Whose vision encompasses the past, present and the future. He alone is in a position to frame laws for humanity that is beneficial and rewarding to all the nations and people of the world.
7. Who is able to listen, see and know all the things of this world and finally
8. Whose knowledge is of such a high order that no human can even remotely match its magnitude.

Keeping in mind these wonderful qualities of your required Sovereign and Ruler, when we look at various aspirants to this position, we realize that none of them possesses even a fraction of those qualities and traits. On the other hand it is true that no nation and no race and group will agree to obey any other ruler except the Ruler and Sovereign described with those above-mentioned qualities. The main reason being:-

Why would a man obey another man with the same flesh and bones, why would a nation follow another nation, why would a country submit itself before another country and why would one group surrender itself before the other?

Yes, it is possible and in fact such a thing is indeed happening that a nation and party may establish its supremacy over another nation and party, but this supremacy cannot continue forever and cannot last for a long period of time.

Now as we search the heavens and the earth for the Sovereign and Ruler with those required qualities Who is

called "*Ilahul Aalameen*" in Arabic, which means "Master of the Universe", then we observe His innumerable creations and we realize two things:

1) The Creator of this Universe has made an incredible arrangement for the fulfillment and satisfaction of all the needs and desires that He placed in man. If he has given man hunger and thirst, then he has spread His banquet all over the world for man to satisfy those needs. If he needs air to breathe then He has provided air to man in every corner of the world including the very peaks of mountains. If he has been endowed with the power of speech then He has placed countless topics of discussion and debate before man. If man has been bestowed with intelligence then he has been confronted with so many problems, issues and challenges that they would not end even if man keeps working on them until dooms-day. The summary being that wherever you glance, you realize that this universe and this world are perfect and flawless.

2) There is another thing, which is even more open and prominent than the previous – namely each part and particle of this universe is tied to a remarkable system of control that governs everything in this universe according to a fixed set of laws and regulations. Nobody has any right to deviate even the slightest from those rules and regulations. The sun, moon, earth, other celestial bodies, fire, water, air, natural resources, trees, animals, birth, death, health, respect and employment and all other resources that are working in man's own body and in this vast universe do not have their own free will but are under the complete control of some other entity and appear to follow the laws of someone else. In fact, for each one of them there seems to be a detailed and exhaustive methodology to existence, a predesigned objective for life

and an unchangeable bundle of rules and regulations. These laws, rules and regulations for all these living and non-living things on earth and in the universe has been termed as the "law of nature" by scientists who do not believe in God and which Islam has termed as "*Ayaat e Ilahi*" or the signs of God. Man can arrive at the truth of the universe with the help of these signs of God, the only condition is that he must be in search of the Truth just like the Prophet Ibrahim (peace be upon him).

When we look at life with the help of two things that have been described above, then we realize that whereas the Master of the Universe is present for both the universe as well as for the material life of man and His universal laws are present and working with full force and all facilities and amenities for man have been provided in this world, then as far as those aspects of human life in which man has a choice and free will namely his social, moral and political life – the Master must have surely provided some laws and regulations. Everyone from people to nations has the choice and freedom to frame their own laws and in fact they are doing so. But looking at the nature of this universe and the grand scheme of its Maker, then this thing seems very contradictory and against nature and different from the prevalent system of life that the Maker of this Universe who has taken care of every little material need of man would ignore his very acute requirement of guidance on how to lead his life. How can it be that He has mandated a complete way of life for bacteria to an elephant and conveniently ignored the most important aspect of human life by leaving man free to follow his own whims and fancies without giving man any rules and laws to lead his life? Human intellect, conscience, understanding, observation of the universe, all

the vast information base of the physical world and the entire scientific knowledge also goes against the thought that man has not been gifted with divine guidance by God to lead his life on the earth. There has to be a Global and Universal Ruler and Sovereign as well as a common and universal law for the political and social life of man just as it exists for the material life of man.

This is the stage which man can traverse if he looks at things in an independent and unbiased manner and with complete awareness and consciousness. Now if we look at history of man and the reality of this earth from the time in which man began his journey on the earth, then we realize that a group of people who were in hundreds of thousands and were the best amongst their peoples in terms of character, morals, intelligence and understanding. They were the most prominent ones in their society, who were equally reliable to both friend and foe and who remained unblemished and spotless to a fault inspite of attempts to malign them by their enemies. These noble souls did not belong to a particular race, geography or period but were found amongst all nations, all over the world and in all eras. However all of them would preach the same message in one tone to their nations, countries, classes and tribes and which was – whatever your intelligence, conscience, uuderstanding of physical sciences demands is exactly correct and true. Just as there is a Global Controller or Master of the Universe who is managing your material world, in the same way there must be a Global Sovereign who is governing your social, moral and political life. He is the One who has created everything in this universe and His Power extends to each atom and molecule of the universe. You are dependent on Him for each need. He controls your life, your death, your

health, your progress, your rise and fall, your sustenance and everything in your life. He is the True Sovereign and Master of your world and it is incumbent on you to follow Him even in the aspects of life in which you exercise your own free will and that you obey Him in the same manner in which you along with the entire universe is obeying Him subconsciously and unwillingly and in an involuntary manner.

Now look at the Creator of this universe and the Global Sovereign in the light of the qualities and traits that you have described above.

That entity is self-established. His rule is permaneut, eternal and all encompassing. Just as He has the right to govern and control everything on this earth and in space, in the same manner He has the right to rule and govern all mankind. That is because He has created us; we live on the earth created by Him, sustain ourselves from what He provided us, drink from his provisions and breathe of His bounty. We depend on Him for each need. All the parts of our body belong to Him and subject to His laws and regulations. We enjoy the benefits of our wonderful body only until as time He has determined it and are deprived thereof once He decides thereto.

Then He is free of all defects, devoid of all weaknesses, Sovereign to all mankind in equal measure, all of humanity readily bows down before Him in reverence and the measure of His power and authority can be estimated by the fact that He needs no support or help from anyone to govern this entire universe. He has the power to destroy entire nations and even the whole world in matter of moments. The point I am trying to make is that whatever visualization about the traits and qualities

one can make about a Global Ruler and Sovereign all those are present in Him.

After resolving this issue of a Single Global Ruler and Sovereign or "*Wahdat e Ilah*" when we reflect on the second biggest challenge to world peace namely "*Wahdat e Insaan*" or the unity of mankind, then we will realize that the struggle between various nations, ethnicities and groups and their attempts to achieve supremacy over the others is completely artificial and uncalled for. The differences in the nature of behaviour, in their habits and in the colour of their skin that are found betwecn various nations and ethnicities have become the reason for segregation and conflict. However, if one reflects calmly then one would realize that similar differences can be found amongst people of the same nation and ethnicity and in fact children of the same family. If at all there can be some natural basis of similarity and difference between people of different nations and races then it can only be the similarity and difference in thoughts, beliefs and morality. This is the only basis on which a mother can have two sons of different nature and two men, one from the East and the other from the West can be similar. It is meaningiess and a waste of time to make the difference in the colour of the skin or the language as a basis for struggle and conflict. By which lofty principle and ideal or by which logic can it be correct to say that a child that is born on this side of the river or mountain or border of a country or born with a certain skin-colour or speaking a particular language belongs to us and shall be conferred with all the rights and privileges and the child that is born on that side of the border with a particular skin-colour and speaking a different language does not belong to us and we have nothing to do with him. The fact is that when I

reflect on the various thoughts and ideologies that are prevalent today then I am amazed at how these thoughts and ideologies (of hate and discrimination) were born in the minds of people and how people accepted them and allowed them to be propagated? Even a person without high intelligence will understand that the differences between a black and white man, between a German and an Englishman, between an Indian and non-Indian are not the same as found when you compare a bullock and a horse or between a camel and goat – that they be declared as two different species. These black and white men, Germans and Englishmen, Indians and non-Indians are all made of the same flesh and bones, their bodies, intellect and abilities and strength of their arms is the same. Their feelings, their emotions, their psychology, their strengths and weaknesses are similar. There is not a single thing, which can qualify to prove that they belong to a different species. Thus all these things point towards and human logic also demands that these people belonging to different races having different skin-colour and speaking different languages belong to the same human family. When we analyze the situation with the arguments that we have put forth earlier then the concept of One Global Ruler and Sovereign taught to us by the extremely pious group of humans, comes to the fore agaln and declares in unison that it is the demand of logic and proof and it is an established truth all of mankind whether black or white, Arab or non-Arab are children of (the same human father) Adam (peace be upon him) and their division into different nations and tribes is for no reason other than the fact that they be recognized for the sake of introduction.

The pious group of people invited people of their community and nation towards two fundamental realities

of life namely "*Wahdat-e-Ilah*" (Unity of God) and "*Wahdat-e-Insaan*" (unity of mankind) and the call of Islam is towards these two fundamental truths. Islam is not a new religion, Quran is not a new book and neither has Propbet Muhammad (peace be upon him) given any new call. In fact it is the same invitation that was extended by all the previous pious souls (previous Prophets) before Prophet Muhammad's advent. The rellgion and the truth towards which all the earlier Prophets invited people, the same religion and truth are now known as 'Islam'. The authentic and final edition of the invitation towards the truth is known as 'Quran' and the final upholder of that truth and religion was none other than Prophet Muhammad (peace be upon him). All those who were appointed by Allah and gulded people in their social and moral lives, whether they be from India, China, Europe, America, Iran or Arabia, presented the same way of life which Allah has preserved in the Quran and the noble life of the Prophet Muhammad (peace be upon him). This is the common legacy of the entire mankind and does not belong to a particular nation, country or group. Islam and Quran has addressed the entire humanity and invited them towards its fundamental teaching by addressing them in the following manner:

"O mankind, worship your Lord, who created you and those before you, that you may become righteous. [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him]. Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him

belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great. There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in evil and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing".

"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer".

"O mankind, indeed We have created you from a male and a female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Ailah is the most righteous of you. Indeed, Allah is Knowing and Acquainted".

The Quran tell us that the fundamental teachings of, whichever book revealed by Allah no matter when it was revealed and where it was revealed and whichever Prophet no matter whenever and wherever he arrived, were the same and those teachings were that man should lay the foundations of his private and public (collective) life on the basis of those (divine) teachings and remove all those elements from his social life which go against those teachings.

Jamaat-e-Islami has been established to implement the invitation and carry out the mission of these pious and

devout people (Prophets) and Jamaat presents this invitation and mission before the people irrespective of their race or nation in the manner in which this invitation was presented in the first instance by the noble Prophets. We are resolute and are determined to follow the invitation and principles according to the method expounded by those noble and pious souls (Prophets) by inviting all (to Islam) irrespective of their race, nationality and ethnicity. We request all and especialiy those, who are fed up and disturbed with the existing situation, who are troubled by the incidents taking place everyday, who are desirous of peace and stability in this world, who are tired of the contemporary way of life and want the return of an era in which truth, justice, trust and peace prevail, that they pay heed to our invitation by rising above racial, national and other divisions, try to understand our invitation and examine it with the same open-mindedness and impartiality in the same manner in which they look at other ideologies and movements. Today the world needs a collective way of life which fits (is amenable to) the entire world and makes all the nations and countries into one unit. The days in which different countries and nations had different systems of politics and governance are over. In the near future only that movement, invitation, ideology and school of thought shall prevail and survive which can unite the entire mankind and form a universal collective social system and as I have stated earlier this is not possible by other way except as propagated by the noble Prophets. Hence if the world is serious about solving all its problems, then it has no other recourse other than accepting this invitation. It is a different matter that it may do so after experiencing severe losses and a lot of

suffering because of its prejudice, stubbornness and obstinacy.

Our basic invitation is that if the world is serious about solving its problems permanentiy and on a global scale then it has no way other than accepting the leadership of the noble Prophets in its moral, collective and political life. We present this invitation before all the people irrespective of their country and community, but we especially present this mission before Muslims who claim the legacy of the noble Prophets and say that they are the upholders of their invitation and followers of their noble teachings. We present a few more things namely that if the Muslims really claim the legacy of the Prophets, upholders of their invitation and followers of the Prophet's teachings, and obviously they have to do so when they declare that they are Muslims, then they should introspect how far their personal, collective and political life, their morals and their character, their economics, their business and their entire domestic, national and international relations, are according to the teachings of Islam? If they believe that Islam is their religion then they should make Islam their religion (in practice). They should establish Islam in their individual lives as well as their collective (public) lives in their homes, their schools and colleges, in their literature and journalism, in their business and trade, in their associations and community institutions and in their overall national policy. They should bear witness both in word and deed that they firmly believe that the path shown by Islam is the only true way towards gaining eternal success.

We tell them that as Muslims the only and real mission of your lives is to establish Islam and bear witness to the truth. That must be the focus of all your

efforts and activities. Move away from all those things which are against Islam and which do not represent the noble teachings of Islam. Introspect your entire life, your words and deeds in the light of the teachings of Islam and expend your entire efforts to establish Islam in its entirety, you are able to correctly bear witness to the truth and invite the world towards Islam in such a manner that the people are convinced about the fact that Islam is the only true religion of God. And if you (Muslims) do not want to discharge this responsibility then for God's sake please do not take the name of Islam in your slogans and in your activities and give it a bad name and also please do not use Islam as a tool for intervention in your quarrels and squabbles, thereby creating doubts in the minds of people (about Islam). We tell our Muslim brothers openly that not following the tenets of Islam by remaining Muslim (only as a formality) and creating doubts in people and closing the door of Islam for people by misrepresenting Islam is a very serious crime which will not allow you to prosper in this world and shall cause great remorse to you on the Day of Judgment. You know the punishment that the Quran has described for such a crime. The Jews had adopted a similar attitude towards the religion of Allah. Their example is before your eyes. If another community does the same as they did then that community shall also have to face similar consequences.

Before describing the work of Jamaat in a detailed manner, I would like to present briefly the conditions which all of us had to endure last year. This is because we must know those conditions in order to understand the pace of our work.

General conditions in the country

It requires no proof to claim that this year was the worst ever for our country. There used to be fights between various communities and groups, riots would take place, but whatever we heard and saw this year was absolutely horrendous and unprecedented. Not only was every nook and corner of the country gripped in riots and violence but in some areas an entire community armed itself and was waged an all out war against its rival community (like a genocide). The police and law enforcement agencies also took part in this macabre dance of death and the most unfortunate part of this entire episode was that it took place at the instigation of the local government ministers and if not then at least they remain silent throughout this brutality (and became complicit in the crlme).

These riots destroyed the peace and tranquillity in the entire country. Communal and provocative leaders and selfish journalists left no stone unturned to spread anger and calls for revenge. Poisonous and vitriolic speeches and writings inflamed the passions of an entire community and drove them to the point of insanity in fits of rage and anger. This communal fire spread across every home, neighbourhood, market and village. Thus when the plague of communal riots spread across the country even the upper and middle classes which play a decisive role in society also started drifting in the tide of civil war and the situation became so deplorable that in the entire India there remained very few people who looked at the situation in a humanitarian manner and wanted truth and justice to prevail. Most of the Hindus, Muslims and Sikhs were filled with communal rage and he is burning under the furnace of hatred and animosity against his enemy

community. He has been blinded by communal enmity that he is able to see the injustice and evils committed by his rival community but does not see the sordid deeds of his own community. He has a sharp tongue to criticize others but thinks that the attitude of his community leaders and political parties is above reproach. He thinks that the rival community is dipped in crime from head to toe but his own community is completely innocent and unblemished. And the worst part is that they are trampling upon the teachings of the very religion who they claim to follow.

Obviously there is a lot of anxiety and restlessness when the entire nation is gripped in communal violence and incidents of killings, lynching and savage butchery are taking place all around. The life and honour of everyone is in danger because of his own friend and neighbour, every community leader and newspaper editor is adding fuel to the fire of communal disharmony. Even the religious leadership instead of calling people towards piety, morality, peace and justice, have emerged as worshippers of racism, communalism and nationalism. And then the reins of governance are being transferred from an impious foreign nation, not bequeathed as a legacy, hut because of a hard fought struggle for freedom and independence to people who are waging war against each other. You can imagine the level of anxiousness and mental anxiety of the people in such a situation.

Field of influence of Jamaat

Obviously, in such conditions, people are not in a mood to listen to anything that goes against the existing beliefs and ideologies and we have felt this very acutely in many of our areas of influence. But in general, we noticed

that the temperament of the common man is still unchanged and has not been spoiled. They by themselves do not like to create any mischief and neither do they want to kill anybody nor wish to cause harm to others. They are peaceful until as time their communal leadership and vitriolic newspaper editors instigate them and create communal rift and enmity with the neighbouring community. We have also observed that after the riots are over, then even if the ones who provoked the riots do or do not think, at least the common man definitely thinks (ahout the futility of ail this bloodshed) . And if we present the principles and importance of peace, justice and piety, then all communities – Hindu, Sikh and Muslims all listen attentively in the same manner, reflect upon it and even promise to abide by those principles. This is the only reason that inspite of all these upheavals and commotion the invitation of Jamaat-e-Islami is spreading in all areas and provinces and is attracting a lot of people.

Situation within the country

Today we have managed to spread our message in all the regions in India with the exception of Orissa. In all these places we have gained the support of people in some or the other manner. With the exception of Orissa, Rajasthan and Balochistan, we have our local units (of Jamaat) or at least members (of Jamaat) working individually. Although we have not established any unit in Balochistan and neither do we have any member there but there are many people and groups who are working with us and their performance is no less than our established units. We hope that Insha-Allah we shall be able to establish the Jamaat there and we will be able to induct individual members and sympathizers into our fold. I have

received an application for membership (into Jamaat) from Assam, but it is our stated policy to induct people only after training them properly. Hence the person has been instructed to continue working as an "applicant rukn (member)".

In Chatral and in some places across the border of the North West Frontier Province, some independent tribes have been introduced to Jamaat and we have received an application for membership from each of the two places. Again we have instructed them to work as sympathizer for the moment.

We could have spread the field of influence of Jamaat to a very large area but were hampered by the anxiety in the minds of people due to the communal situation prevailing in the country. Besides postal services, railways and other modes of transport were negatively impacted because of which we faced a lot of difficulty in sending our literature from one place to another and this delay sometimes extended to several months. Till today, many big cities are unreachable as the rail bookings are closed and we are able to send a few books via post to some people. Inspite of all these difficulties we estimate that we have been ahle to reach more than a crore people as of today.

Situation outside the country

We have three recognized sympathizers in Arabia. Two of them have even visited Darul Islam. Besides this, a lot of our members and sympathizers went to the Hajj last year and they distributed our literature there to many people. However, we will not be able to expand our work until as time we are able to produce our literature in the Arabic language. Still there are many Indian Muslims in

the holy city of Mecca and if we succeed in influencing anyone of them then we would be able to start our work there even in Urdu.

Our literature kept going to Iran, Palestine and Iraq, but the demand for it came oniy from the Indians staying there. The people who have ordered our literature in Palestine and Iraq are very active sympathizers and the way in which they have worked there by sacrificing so much, it is a source of inspiration and emulation for the members of Jamaat.

Through the efforts and correspondence of Maulana Masood Alam, Manager Darul Arooba (the Arabic publication arm of Jamaat-e-Islami), many educational and religious institutions have become acquainted with Jamaat. We hope that with the start of publication of Arabic literature, the relations of Jamaat shall spread with the Arab world, Malaysia, Java and Sumatra.

In Mombasa and Nairobi (colonies of Kenya), Mazbooka (Northern Rhodesia now Zimbabwe), Rackmand (Natal – South Africa), Standerton and Johannesburg (Transvaal) and Belneer (Nyasaland) – these seven places we have formal sympathizers and people who are subscribers of our magazines and books. In fact in Mombasa we have a sympathizer who is the "Khateeb" (one who delivers the Friday sermon) of a mosque and who has started our work there in an organized manner.

We also have two people who are our sympathizers and subscribe our literature in Port Louis, which is the capital of the island state of Mauritius.

In England we have people who purchase our literature in places such as Manchester, London, Leeds and Bletchley Bucks. We have one member and three

sympathizers in Manchester who bave organized themselves as a unit. We have two sympathizers in London and one each in Leeds and Bletchley Bucks. They are ail students from India who have gone there for higher studies. They are trying to spread our message there to the extent it is possible for them to do so.

One of our sympathizers has also reached Ameriea for higher studies. He is staying in California and is ordering our literature there. The onus of spreading our work there completely lies on our literature in English, which is very less as of now. If we succeed in starting our publlcations in English then this work (in the US and UK) will pick up pace.

On the Eastern front, many people are ordering our literature from Rangoon (Burma) and we have come to know that many educated people are responding to our invitation as many local booksellers have now started ordering our books. Our voice is also reaching Batavia (Brunei) and Malacca (Malaysia). But all this propagation is taking place in the Indians who are staying in those foreign countries. The spread of our invitation to people of other countries depends on the publication of our literature into the Arabic and English language.

Non-Muslim brothers

We were unable to do any significant work amongst non-Muslims this year, which is worth mentioning. The main reason of which was the communal strife between Hindus, Muslims and Sikhs. The enmity between these communities has increased so much that not only do they hate each other but have even started hating their culture, their civilization, their thoughts and ideologies and even their beliefs. Because of this conflict our Hindu and Sikh

brothers have moved away so much away from Islam and its noble teachings that we have been informed that at some places not only have they given slogans against the Muslim League and its political demands but also used some derogatory words against Islam and its "kalima" (I believe in Allah and Muhammad (peace be upon him) is His Messenger). You can understand their level of hatred by the fact that when Gandhiji wanted to recite the Quran in a mandir, he was hooted out of the mandir and passions were inflamed so much that the police had to be called to intervene.

But inspite of all this, as we have repeatedly stated, we stick to our point of view that basically the enmity of our non-Muslim brothers is not with Islam and its teachings but they oppose Muslims (as a rival community) and their politicai demands. They have never been exposed to the noble teachings of Islam, then how is it possible that they form a right or wrong opinion about Islam? Their animosity against Islam is for the sole reason that it is the religion of the community, which is their political rival. But if Islam and Quran are presented to them in its original form then we hope that our common non-Muslim brethren will not express any reservation against it. In fact even in such adverse circumstances whenever we have presented the message of Islam and the noble teachings of Prophet Muhammad (peace be upon him) before non-Muslims, we saw that they were totally amazed and shocked and even the most hardcore opponent of Muslims said that: "If we are convinced that these are truly the teachings of Islam and that you promise to abide by them, then we support you whole-heartedly and shall consider it to be a privilege to follow you". But woe unto Muslim nationalism and our Muslim leadership

who lead these un-Islamic movements because, they closed the doors of Islam for our non-Muslim brethren.

You will be happy to know that in those places where both Muslims and non-Muslims suffered huge loss of life and property, our members came out unscathed to a large extent by the Grace of Allah. This happened inspite of the fact that they did not hide in their homes but were out on the field preaching morality and calliug people towards truth and justice. At many a place they even succeeded to prevent riots and in one instance a non-Muslim even praised the (efforts of) Jamaat in a public gathering. He said that: "Wherever Jamaat-e-Islami is influential, in those areas no riot can take place". In one place where Muslims inflicted huge losses to non-Muslims, a non-Muslim protected the book-house of Jamaat from a furious mob because he had read our literature and was aware of our teachings. From all the above you may have realized that our work amongst non-Muslims has considerably slowed down but has not stopped. And whatever little work we are doing is in the correct manner. Of course if Muslims start representing Islam correctly then the situation can still be salvaged and it can change. We pray earnestly that Muslims come back to the path which Allah and His Messenger showed them.

We hope that Insha'Allah (God willing) next year we will be able to call our non-Muslim brethren to our way and our invitation with greater ease and success. We are translating our literature into Hindi. Many books have already becn translated, but their publication has been delayed because of the riots. We hope that with the blessings of Allah we would be able to start publishing them soon.

Our women wing

This year our work has expanded considerably amongst women. We could rely only on one or two of our sister members till the year before last. That was because we were not confident that they would be in a position to continue discharging the responsibilities of bringing about "Iman" and Islam, if God forbid their male family members leave Jamaat and started opposing them or create obstacles in their way. But today we have around eight to ten such sisters who will remain steadfast for the sake of Allah and His Messeuger and shall sever all relations if God forbid their family members try to move them away from the straight path. A sister who has recently joined Jamaat said that she was trying to prepare herself for joining Jamaat but she felt that she still did not have the strength to persevere if there were any difficulties or obstacles in her path. Finally she has now evaluated herself and has concluded that even if she is opposed by her husband and children, she is prepared to leave them for the sake of Allah and His Messenger. We pray to Allah that He grant strength to all our sisters and to us for persevering on this path with grit and determination.

This time again I would like to present the summary of the monthly report of one of our sisters for the sake of informing and to motivate and accentuate the faith of our sisters (working in women's wing of Jamaat) and other members. I want you to know how a weak and ailing woman can participate in the work of "*Iqamat e Deen*" (establishing religion) and the propagation of Islam, with sheer will power. She writes –

"I am undergoing a lot of hardship since the last month and a half. Maybe the surrounding atmosphere (of

resistance and opposition) has affected my health negatively and I have been more sick than usual. I could not do much work for Jamaat but I am writing down whatever I could do coincidently –

The sisters of my neighbour (Lady STE) have been learning the Quran from me. I teach Persian to my sister-in-law along with a few Islamic books in Urdu. Besides this one of the sons of my neighbour learns English from me. He was weak in this subject and his mother had requested me to help out. I thought it to be my good fortune to be able to help my neighbour as part of delivering the rights of neighbours. Seeing this, her entire house is now attracted towards the religion of Truth. Although their previous condition was that they were not even offering prayer and fasting. They did not teach the boy how to pray (*Salat*), although he is almost eleven twelve years. When his sisters and mother visited me for the first time, I did not imagine that they were Muslims and I was not sure as to which religion they belonged or what were their thoughts and way of life. The boy's uncle in whose house he stays became a Christian and remained so for eight years before finaily coming back to Islam but only as a traditional Muslim who is Muslim only because coincidently he was born in a Muslim family. I came to know from his wife that he is very fond of reading and is always engrossed in books. I asked her: "Does he go through some Islamic books"? She replied: "I don't know what all he reads". Then I showed her the book '*Tanqeeehat*' (Islamic Perspectives) and checked if they have that book or not. When I came to know that they do not have it, I gave them the book '*Tanqeehat*' along with a pamphlet saying that if your husband is fond of reading, let him read this book too. She went to her husband and

gave it to him who remarked: "Oh! I remember this kind of books well. These are the kind of books.....which are so destructive and I kept away from them after a lot of pleading". Thank God, this very person is now asking for books through his nephew and is being influenced by them. I am very happy to note that all the members of their family except children are fasting and are offering prayers too since a few days. They asked for the address of our bookstall in order to procure books.

Lady STE asked for more books after completing "*Risale Deeniyat*" (Towards Understanding Islam) and "*Khutbaat*" (Let us be Muslims). So I gave her the book '*Purdah*' (Purdah and the Status of Woman in Islam). She said I am very much interested in reading but I find the words too difficult to understand. I wrote down the meaning of certain difficult words and continue reading. I told her that if she does not understand the book completely, I am ready to write the meaning of the entire book. Now she has completed reading the book 'Purdah' and is influenced by it to a large extent. She gave 'Purdah' to one of her friends (who worked as a teacher previously) who also read it and liked it immensely. By the Grace of God, these two three books have been instrumental in changing the entire atmosphere in their house. Earlier one of their sisters who had done her matriculation was desirous of a job in the railways. Now she has dropped the idea and has started reading the Quran instead.

Two of my Hindu neighbours have also been influenced by me, but this was not accomplished in a month but after four five months of continuous attention and pampering. Only now has their animosity (towards Muslims and Islam) reduced. One was living far away and the other nearby. In fact she was living in the other part of

our building. She was influenced more than the other. Sometimes I used to help her children in studies. I expected that they would listen to some of our Islamic literature and her husband would read our literature. But he was transferred to another city and they are leaving tomorrow. The first neighbour herself is quite educated and is a lady doctor in the Railways Hospital. She said that you please read out the Urdu literature to me.

After some efforts I was able to send the book '*Khutbaat*' and some pamphlets to the local Friday mosque. The '*Khateeb*' (one giving the Friday sermon in the mosque) was unaware of these books. He assured that he would give one sermon each (from '*Khutbaat*') in the month of Ramadan.

My old neighbour is reading every newspaper, magazine and book regularly. Her brother and sister-in-law too do the same. I read aloud 'Tafheemul Quran' to my mother. However I personally could not do anything beyond glancing through Volume 3 of 'Siyasi Kashmakash' and Volume 4 of 'Seerat un Nabee'. I could not serve my mother or anyone else because of my ill health. In fact I was the one who was taking service at their hands. May Allah forgive my faults. Very often I am not ahle to do the regular household chores properly. I keep wasting my energy. May Allah grant me the required balance in life"!

I pray to Allah that He grants good health to this sister and give her the courage and opportunity to serve His religion.

At the same time I wish to advise the wives and other womenfolk in the homes of our members and sympathizers. They must realize that they have a greater responsibility as compared to the common women. They

are responsible to a greater extent because they are in a situation where it is relatively easy for them to access and understand Islam in its correct form. It is their responsibility to support their brothers, their fathers and their husbands in the struggle to establish Islam. If they cannot contribute, much the minimum they can do is to fulfill all the domestic responsibilities so that their men do not have to worry about these things and would be able to focus and devote their time towards the path of Allah.

The common Muslims, their leaders and Ulama (religious scholars)

As far as the common Muslims, their leaders and religious scholars (Ulama) being influenced by Jamaat-e-Islami is concerned theu irrespective of whether one acknowledges it or not, the reality is and the facts too attest the fact that they have been influenced by Jamaat to a large degree. That influence is not reflected yet in their thoughts and deeds and will probably not be reflected for a long time until as time they see the outcome of their political efforts and are then forced to think about their future course of action. But one is happy to see that on the onc hand they curse the Jamaat-e-Islami that it is not foliowing their nationalist agenda and on the other hand, even their nationalist leaders have started saying that: "In Islam no one has the right to complete sovereiguty. Sovereignty belongs only to Allah. He only is the Ruler and the Lawgiver. Man can only be God's vicegerent (*Khalifa*) and implement His Divine laws". On the one hand where we have Ulama who justify the nationalist movements, Allah has created from these very Ulama a few who although intellectually have started giving slogans of "Inil Hukmu Illa Lillah" (No one has the right

to rule except Allah) and "Lahul Khalqu Wa Lahul Amr" (Allah created us and so only He has the right to command us). Although these respected Ulama are the very ones who when a virtuous soul decided to join Jamaat-e-Islami for the sake of establishing the religion of truth (*Iqamat e Deen*) after giving up everything in life, tried to mislead and instigate hlm (against Jamaat) and when he did not stop then they would pray and say the following: "O Allah! Make him turn away from Jamaat-e-Islami and make him return back to our fold".

As far as we are concerned, we estimate that around fifty thonsand people have been influenced by Jamaat.

A special kind of influence which Jamaat-e-Islami has accomplished over the common Muslims and their movements is that uo matter in which direction they are moving and no matter which kind of nationalist struggle they are waging – they say that they are fighting for establishing an Islamic government and we firmly believe that the majority amongst them are saying so and doing so innocently; mainly because of a lack of awareness of Islam and its requirements and demands. We are putting efforts to make them to realize the contradiction between what they profess and what they practice.

Applications received for joining Jamaat-e-Islami

As I have stated earlier despite all the riots, tumult and commotion in the country our numerical strength and our invitation amongst people has been increasing by the day. This year from April 1946 until March 1947 Markaz has received 277 applications (for membership of Jamaat-e-Islami) whlch have been approved by their respective local and state units. Approximately similar number of applications has also been received and is awaiting

approval of their respective local and state units. Last year the number of applications for membership was only 224. That means that this year more than two and a half times more people have moved towards Jamaat. Things that are inhibiting people from joining Jamaat are the pre-conditions that have been set for gaining membership and the requirement for a very high moral standard. Although the conditions and the (moral) standard that we have set is the lowest that could have been derived from the Quran and the Sunnah. And if someone wants a standard lower than this then he should himself search for what such position entalls as described in the Quran and the Sunnah. What we expect and demand of our members and those who have applied for membership is that, what work we assign to them is exactly as what is expected by Islam. Neither is there any addition in it nor has anything been reduced. We present Islam without any addition and diminution and teli people to accept this religion with complete understanding and consciousness. Understand the duties and responsibilities imposed by Islam and then implement them (in your lives). Try to get rid of all those things in your thoughts, words and deeds that go against the injunctions and the spirit of Islam. Try to bear witness to the truth (Islam) in all aspects of your life. These are the only conditions for entry into our Jamaat and no other. We do not charge any fees nor demand any charity for granting membership.

Amongst these 277 applications, 135 have been granted membership and the remaining has been given necessary instructions and guidance individually on what they need to do further. As and when we are satisfied about them, they will be given membership. The table below gives information about state-wise distribution of

the number of applicatious versus the number of approvals for membership of Jamaat.

Province / State	Applicant members	Approvals
Punjab	104	47
U.P.	65	36
Hyderabad (Deccan)	20	9
North West Frontier Province	19	14
Central India	13	3
Rajputana	11	6
Balochistan	10	0
Madras	8	3
Bihar	7	5
Delhi	7	6
Sindh	5	3
Bombay (Mumbai)	4	1
Bengal	3	2
Assam	1	0
Mysore	0	0
TOTAL	277	135

Removal from Jamaat

This year we have almost completely cleared our Jamaat of all weak and unacceptably low-performing members. 85 members were removed from the Jamaat (this year) and three members – Maulana Abdul Qadir Sahab (N.W. Frontier Province), Sayyad Abul Irfan Abdnl Quddus Sahab (Mysore) and Janab Fakhruddin Sahab (Kanpur) – expired. May Allah forgive their sins and grant them Mercy.

They were removed for various reasons. 44 people were removed in the state of Bahawalpur. They were already members of 'Anjuman Ishatul Quran wa Sunnah'. Although the Anjuman had only informal links with the Jamaat, we used to consider their members as our own. This year Ameer e Jamaat decided to write to the 'Anjuman Ishatul Quran wa Sunnah' that if wanted to continue working with Jamaat-e-Islami then they should become formal members of Jamaat and work with Jamaat with complete participation (becoming part of its mainstream). Thus the members of 'Anjuman Ishatul Quran wa Sunnah' were evaluated according to the criteria set for granting membership to Jamaat-e-Islami and in this way 44 amongst them had to be removed (for failing to meet the standard of entry into Jamaat). Now all of them are sympathizers of Jamaat and its applicant members.

31 members had to be removed from Jamaat because they were not taking any interest in the activities of Jamaat. Two members were removed because they did not follow Jamaat's policy regarding nationalist (freedom) struggle and had taken part in elections. One name was appearing in the list of members of Jamaat but in reality he was not a member. Therefore his name too was removed. Some moral weaknesses were noticed in two members and so they were told to remain outside Jamaat and try to remove their moral weakness. They were told to clear their names by exhibiting good morals and being honest in financial transactions.

Only 5 of the 85 members left the Jamaat voluntarily. They left for the following reasons:

The father of one of these members who is Masha Allah a religious scholar and "*nazim*" (manager) of a Madrassa too, was a firm opponent of Jamaat and he was so opposed to Jamaat that once he snatched the literature of Jamaat and burnt it. For years together our member tolerated this opposition and harshness but finally he wilted under his pressure and wrote to us that his name should be removed from the list of members of Jamaat.

Another member was caught in some business related problems and he requested his name to be removed from the list of memhers of Jamaat because he was giving a bad name to Jamaat as a result of his business dealings.

Two members were removed because their domestic problems were becoming obstacles in the way of Jamaat did not allow them to work.

Of all these gentlemen only one left Jamaat saying he no longer agreed with the ideology of Jamaat. Neither did he spell out the difference with Jamaat nor did he mention any other reason for leaving Jamaat.

The members of Jamaat and the number of local units

At the end of last year the total number of members of Jamaat was 486. That number has now increased by 135. Eighty-five were removed and 3 expired. Thus the current strength of Jamaat members is 533. Whatever we expect of our members and whatever kind of work we want them to do, they are more or less all doing that work. Interest in Jamaat work and carrying out the work earnestly and with vigor has definitely reduced but by the Grace of Allah almost all the members are according to the standard that has been set for membership in the constitution of Jamaat. However, the members must realize that their responsibilities are also increasing fast along with the fast-paced changes in our country and in this world. And the speed with which the world is moving towards doom and

destruction, the members of Jamaat shall have to increase the pace of implementing their programmes.

The members and local unit information is as follows.

State / Province	Total members	Units of Jamaat	Individual members
Punjab	264	36	68
U.P	95	17	13
Hyderabad (Deccan) & Berar	39	4	5
Madras (Chennai)	35	5	5
Frontier	23	6	5
Delhi	17	1	0
Sindh	11	2	2
Bombay (Mumbai)	11	2	3
Bihar	10	2	2
Bengal	8	1	1
Rajputana	8	1	4
Central India	7	2	1
Mysore Province	4	2	0
England	1	0	1
TOTAL	**533**	**81**	**110**

Last year the number of units of Jamaat was 75. So this year there has been an addition of 17 units.

They are:-

Patna, Jhansi, Faizabad, Pratapgadh, Gonda, Malihabad, Rampur, Saraimeer, Ghazipur, Kalyan, Tonk (Rajasthan), Peshawar Cantt, Nowshera (Zilla Peshawar), Padang (Zilla Peshawar), Gaju Dairy (Zilla Peshawar), Dariya Khan Mari (Zilla Nawab Shah Sindh).

The below units were discontinued:

1) Phagwara – Province of Kapurthala

2) Jaja – Zilla Hoshiarpur

3) Inayatpur – Zilla Multan and three unlts in Bahawalpur.

These 5 units were discontinued because their members shifted to other units:

I) Karwar – Zilla Rawalpindi

2) Kaithal – Zilla Karnal

3) Hissar city

4) Bhawanipur - Province of Kapurthala

4) Junagadh

Thus, there was an overall increase of six units of Jamaat.

The "*Nizaam*" (system) of Jamaat

Till year before last, all the members and units of Jamaat had direct contact with Markaz (Centre) in organizational matters. Only in the province of N.W. Frontier and the state of Bihar – there were informal *Qayyims* (Secretaries). After the all India ijtema last year the units of Jamaat were divided into 20 Zones and for each Zone we appointed an individual Qayyim (Secretary or Zonal in charge). He would administer and look after his Zone and also maintain the required discipline and keep updating Markaz about the work in his Zone and the general situation there.

The distribution of the Zones is as follows:

(1) North West Frontier Province – single Zone

(2) The state of Punjab is divided into 7 Zones:

- (i) Rawalpindi Commissionery
- (ii) Lahore Commissionery
- (iii) Jalandhar Commissionery
- (iv) Multan Commissionery
- (v) Ambala Commissionery
- (vi) State of Bahawalpur

(vii) State of Jammu and Kashmir

(3) The whole city of Delhi – single Zone

(4) Uttar Pradesh (U.P.) has been divided into 3 zones:

(i) North-East UP

(ii) South-West UP

(lii) Awadh

(5) State of Bihar – single Zone

(6) State of Bengal – single Zone

(7) Province of Rajputana and Central India with Berar – single Zone

(8) Sindh Province - single Zone

(9) Bombay - single Zone

(10) Madras - single Zone

(11) State of Hyderabad - single Zone

(12) Mysore Province - single Zone

All the Zones are functioning properly but work has spread so much in UP that even three Zones are proving to be insufficient. Hence after this ijtema UP shall be divided Insha'Allah into five Zones. The Zone of Rajputana, Central India and Berar has also expanded a lot and we are thinking seriously about making the necessary changes in them.

Zones according to the level of work

Last year we divided the members and close sympathizers of Jamaat into 24 departments according to their special capabilities and talents. We did so in order to enable each individual to contribute towards serving the objectives of Jamaat according to his / her special talent, interest and capability. In this way we were able to supply human resources required for the fast expanding work of Jamaat. Work has begun as in the initial state in all departments except 1) Political affairs 2) Producing

Literature for the common man 3) English literature 4) Book publication other than those prescribed by syllabus. We have started corresponding with the heads of department and had meetings with them in an effort to lay the foundations of their respective department. Most of the departments have been established and we hope to complete the formation of the remaining departments by the end of next year and they shall also be ready to start their work. The pace of work in various departments remained unsatisfactory. One of the main reasons for it was the deteriorating situation in the country, the overall unrest and disturbance and also the fact that for most of the year Ameer e Jamaat remained acutely sick and unwell. He had to undergo an operation also and hence could not pay much attention to these departments. The plan of some of our departments remained with us for months together but we were unable to take any decision regarding them.

Establishment of a training centre In Markaz

Last year on the occasion of ijtema of Allahbad it was decided that for training the members of Jamaat a training centre should be established in Markaz, in which the members of Jamaat would receive training for 15 to 30 days so that they come to know how to carry out the work of Jamaat under different conditions. Efforts should be made to clear their minds of all doubts and misunderstandings and help them become focused and charged about their work. They should be made to study literature in such a sequence that the concept of every aspect of life should become clear to them and not only should they themselves be satisfied about their invitation

and reality but they should be able to satisfy others too according to their abilities and capacity.

A training centre at Darul Islam was thus inaugurated in July 1946 according to this plan. 15 to 20 members were being called for 15 days training each month. In January 1947 we opened a camp in Patna for helping the victims (of communal riots). The training camp was therefore shifted from Darul Islam to Patna. This was done so that the people who were being called for training should also be taught how to administer rellef work and in this manner they get an opportunity to become trained in all three ways namely morally, mentally and in terms of practical work.

Now we are trying to delegate the work of the camp to the members of Patna and shift the training centre back to Markaz. As the special situation in which the training centre was shifted to Patna, have now started appearing in almost all the states of India. Hence the responsibility of Markaz is almost similar for all the states. Hence for rendering relief work we feel that the most appropriate way is for the local members to come forward and take control of the work there. We do not have so many volunteers that they can be sent to different places for doing relief work.

The publlcation of Jamaat literature from Markazi Maktaba

Till date we were able to expand our work and our finance department could become strong maiuly because of the (sale of books) Markazi Maktaba. The Maktaba has still not been able to come out of the difficulties it had to undergo during the (Second World) war. The situation in terms of availability of paper continues to remain the

same. This year too like previous years there was not a single day in which all our books and for that matter even most of our books could be available ex-stock. We had hopes of getting some paper from Hyderabad (Deccan) and we thought at least once we would he able to print all the titles (of our books) in one shot. However we were unable to do so as we could not manage to get the required paper. The paper that is allocated to us according to the (license) permit, is very much less than our requirement and that too we are able to obtain after waiting for months. This year we were able to get paper through our permit after eight long months!

We come to know through the annual report of the Maktaba and through its financial statement that this year Rs 38,382 - 15 annas and 6 paisa worth literature was sold all over the world. Details of which are as follows:

State / province wise list of books sold last year in India

State / Province	Rupees	Anna	Paisa
Punjab	3683	9	6
U.P	7416	1	6
Hyderabad state	2889	8	6
Bihar	2586	14	0
Bombay province	2287	2	0
Delhi province	1743	11	0
Sindh province	1284	5	0
Frontier	1271	0	0
Central India	1090	0	0
Bengal	1013	5	0
Madras Province	894	15	6
C.P	776	4	0
Balochistan	484	2	0

Mysore Province	167	11	0
Assam	36	7	0
Orissa	31	12	0
TOTAL	**37648**	**6**	**0**

Country wise list of books sold last year abroad

Country	Rupees	Anna
Iraq	168	8
Africa	157	4
England	112	6
Mauritius	69	11
Burma	57	7
Chatral	39	6
Afghanistan	27	1
Palestine	26	2
America	24	14
Malaysia	20	7
Nepal	4	0
Sri Lanka	3	0
Others	24	7
TOTAL	**734**	**9**

TOTAL of India and Foreign Sale of Books from Markazi Maktaba

	Rs	Anna	Paisa
INDIA SALE	37648	6	6
FOREIGN SALE	734	9	0
TOTAL	**38382**	**15**	**6**

Of the 40 (book) titles that we have around 23 titles are in stock. Of the remaining 17, seven are in the press,

six books are being composed, and four are yet to be arranged for.

Publication of Jamaat literature in other languages other than Urdu

Only Urdu and English books are published by Markazi Maktaba. The translation work into other languages and their publication is going on in other parts of the country; details of which are as follows:

(1) Arabic

As we have sald earlier that we had established an institution by the name of "Darul Arooba" in the city of Jalandhar for translating our literature from Urdu to Arabic and also for writing and editing fresh books in the Arabic language. Maulana Masood Alam Sahab Nadwi is in charge for this project. The summary of whatever has been produced by this department is as follows:

1. 'Tajdeed Ahya e Deen' (A Short History of the Revivalist Movement in Islam), 'Islam aur Jahiliyat' (Islam and Ignorance), 'Siyasi Kashmakash' (Political Struggle) - index of all three volumes has been prepared.
2. 'Jadeed Arabi Mustalhat' (Modern Arabic Phrases and Technical Terms) has also been researched to a large extent.
3. We have managed to establish relations with a lot of magazines and newspapers of Egypt, Syria, Damascus and Iraq.
4. Till date the translation of the following books:- 'Deen e Haq' (The Religion of Truth), 'Islami Hukumat Kis Tarah Qayam Hoti Hai' (The Process of Islamic Revolution) and 'Quran ki chaar buniyaadi Istelahein' (Four Basic Quranic Terms) have been completed. The

translation of 'Tajdeed o Ahya e Deen' (A Short History of the Revivalist Movement in Islam) is going on. 'Nazarya e Siyasi' (Political Theory of Islam) is currently in the press and Insha'Allah very soon it will be ready for publication. 'Islami Hukumat....' (The Process of Islamic Revolution) is being revised and the revision of the remaining two translations is also pending.

5. The magazine 'Al Huda' that is suggested to be published by 'Darul Arooba' is almost ready as far as we are concerned. The delay is only because of the issue of 'Declaration'. If these extraordinary restrictions are removed then we will immediately start its publication.

(2) Turkish

Janab Azam Hashmi Sahib 'Muhajir Turkistani' (who migrated from Turkistan) has been staying in Darul Islam and is working full-time for translating Jamaat literature into Turkish. Till date 'Risalaye Deeniyat' (Towards Understanding Islam), 'Khutbaat' (Let us be Muslims), 'Tanqeehaat' (Perspectives), Tafheemaat' (Insights into Islamic Thought) and 'Purdah' (Purdah and the Status of Woman in Islam). 'Risalaye Deeniyat' (Towards Understanding Islam) and 'Khutbaat' (Let us be Muslims) are also being revised. Nevertheless, as far as its printing is concerned, as the facility of printing in Turkish is not available in India, this work could not be completed. Now we are trying to start the process of printing as soon as possible.

We had called a conference at Markaz of Turkish migrants (to India) in March 1947 who are aware of Jamaat-e-Islami in order to establish and strengthen the Turkish department. However, because of the riots taking place in Punjab, only three people could reach Markaz.

However, with their help a plan was made to reach out to all those Turkish-speaking countries (in Central Asia) with the help of these Turkish migrants who are present in India.

(3) English

In English literature 'Risalaye Deeniyat' (Towards Understanding Islam) was revised and then published. Besides this two books of Maulana Mazharuddin Siddiqi 'Islam Kya Hai' (What is Islam?) and 'Ilhad ke baad Kya' (What next after Atheism?) were published. The following books - 'Insaan ka Mashi Mas'la aur uska Islami Hal' (The Economic Problem of Man and its Islamic Solution), 'Kya Hindustan ki Najaat Nationalism Mein Hai' (Islam and Nationalism), 'Nazarya e Siyasi' (Political Theory of Islam) and 'Islami Hukumat Kis Tarah Qayam Hoti Hai' (The Process of Islamic Revolution) have been sent to the press. 'Islam ka Akhlaqi Nuqtae Nazar' (The Ethical Viewpoint of Islam) and 'Zindagi Baad Maut' (Life After Death) have been translated and are being revised. 'Haqiqate Jihad' (Reality of Jihad), 'Risalat Par Iman Lana Kyon Zaruri Hai' (Prophethood in Islam) and 'Nabuwate Muhammadi ka Aqli Saboot' (Vitals of Faith) are currently in the process of being translated.

Till date all, the work of English translation was being done by our members and sympathizers free of charge and we have not been able to find a person who will work for this full time. Now we will try to ensure the services of at least one of our Jamaat volunteers towards this cause (of English translation) so that work may begin in this direction in earnest.

(4) Sindhi

Complete 'Khutbaat' (Let Us Be Muslim) has been published in 8 parts. 'Risalaye Deeniyat' (Towards Understanding Islam) is under printing. 'Islami Ibadat par ek Tehqiqi Nazar' (A Research on Islamic worship) and 'Quran Fehmi ke bunyaadi Usool' (The Basic Principles of Understanding the Quran) have been translated. 'Islam aur Jahiliyat' (Islam and Ignorance) and 'Salamti Ka Raasta' (The Road towards Peace and Salvation) are currently under translation. Till date the pace of work is quite slow but now the 'Sindhi Darul Ishaat' (Sindhi House of Publication) has been formally established and they have managed to get a press on rent. With this we are hopeful that the pace of work will increase fast in the coming years.

Efforts are being made continuously to start a magazine in the Sindhi language.

(5) Gujarati

From 'Khutbaat' (Let Us Be Muslim), the first nine have been published as one volume. This year only 'Salamti Ka Raasta' (The Road towards Peace and Salvation) has been published. This slow pace of work is because of the lack of Jamaat volunteers and that there were continuous riots in Bombay (province). Now Ameer e Jamaat has indicated during his tour of Mumbai that they should now establish a 'Gujarati Darul Ishaat' (Gujarati Publishing House) and should try to employ some people on salary and on permanent basis for this work.

(6) Hindi

By the Grace of God, this year we have almost succeeded in establishing the Department of Hindi translation, which will be working under Hafiz Imamuddin Sahab Ramnagri. Some other people too have been trained to work with him.

Till date the translation of 'Deen e Haq' (The Religion of Truth), 'Salamati ka Raasta' (The Road towards Peace and Salvation), 'Sarwar e Alam', 'Quran aur Palghambar', and 'Nabuwate Muhammadi ka Aqli Saboot' has been completed. 'Risalaye Decniyat' (Towards Understanding Islam), 'Islam aur Jahiliyat' (Islam and Ignorance), 'Islam Mein Ibadat ka Tasavvur' and 'Aql Ka Faisla' (First chapter of Tafheemaat' (Insights into Islamic Thought) has also been translated and revision is going on.

Hafiz Sahab was negotiating with a Hindi press for its publication. All of a sudden riots took place in Benaras (Varanasi). This slowed down the work otherwise we were hoping that 'Deen e Haq' (The Religion of Truth), 'Salamati ka Raasta'(The Road towards Peace and Saivation), and 'Nabuwate Muhammadi ka Aqli Saboot' conld have been completed and ready before this ijtema started.

We are also making efforts to start a Hindi newspaper but as of now there are no visible signs of any progress on that front.

(7) Bengali

In the Bengali language 'Khutbaat' (Let Us Be Muslims), 'Risalaye Deeniyat' (Towards Understanding Islam) and 'Salamti ka Raasta' (The Road towards Peace and Salvation) has been translated. Of these the first 2

chapters of 'Risalaye Deeniyat' (Towards Understanding Islam) and 'Salamti ka Raasta' (The Road towards Peace and Salvation) have been published. Risalaye Deeniyat' (Towards Understanding Islam) is ready to be sent to the press, however the Bengali translation of Khutbaat' (Let Us Be Muslim) was not liked by the Bengali Translation Committee and hence it will be reviewed. All the work of translation into Bengali has stopped since the last eight or nine months because of communal riots in Bihar and Bengal. All the local volunteers of Jamaat are involved in the relief work of Jamaat for the victims of communal riots, their relief and rehabilitation.

If the conditions improve then we also have a person in mind who can run a magazine in Bengali and he himself is also quite restless to start that magazine.

(8) Pashtu

Till date in the Pashtu language 'Dawat e Islam aur uskey Mutalbaat' (Invitation to Islam and its demands), 'Salamti ka Raasta' (The Road towards Peace and Salvation), 'Musalmanon ki taqat ka Asll Mamba' (The Real Pillar of Muslim Power), 'Haqeeqat e Islam' (The Truth about Islam), 'Khutba e Juma - Ijtema Darul Islam 1945, 'Musalmano ka bunyaadi Aqeeda' (The fundamental Creed of Muslims") and many excerpts from Jamaat books have been published. 'Risalaye Deeniyat' (Towards Understanding Islam) is being translated. The biggest obstacle is the lack of translators. Tili date, all translation work is carried out with the help of our sympathizers.

(9) Malayalam

'Risalaye Deeniyat' (Towards Understanding Islam) and 'Salamti ka Raasta' (The Road towards Peace and Salvation) were already published last year in Malayalam (which is the language of the people of Malabar). Now 'Khutbaat' (Let Us Be Muslim) has gone to the press. As Urdu is spoken and understood by very few in this area and the only way for introducing our literature to those people was through discussion and speech. Hence earlier the spread of our Urdu books 'Risalaye Deeniyat' (Towards Understanding Islam) and 'Salamti ka Raasta' (The Road towards Peace and Salvation) was very slow. After 'Khutbaat' (Let Us Be Muslim) becomes ready we hope that it will become popular in the religious groups. The Malayalam publishing arm of Jamaat is known as "Islamic Publication House" has been formally established in Erumbilium.

(10) Tamil

In this language 'Khutbaat' (Let Us Be Muslim) has been translated. Translation work of *'Tanqeeehat'* (Islamic Perspectives) and Risalaye Deeniyat' (Towards Understanding Islam) is going on. We hope that the Tamil publishing arm of Jamaat will be established in the next 2 months. We have managed to secure the services of 2 full time volunteers for this purpose.

(11) Kannada

Our sympathizers in Mangalore have started the work of translation and printing. They have translated a lot of small pamphlets but they have published only 'Sarwar e Alam' till date. They have maintained a very high standard of printing and publication. We will not be able

to judge the qnality of translation but seeing the way they have worked with diligence and responsibility, we hope that the translation will be good.

Other than these languages Ameer e Jamaat has instructed in his speech in Madras to establish publishing houses in Telugu and Marathi and Jamaat is searching for the right volunteers for that job.

Jamaat-e-Islami and Communal riots

The series of communal riots had begun since the UP communal riot of 13 April 1946 but by August 1946, it started spreading ali over the country like wild fire. In areas as wide as hundreds of miles there was full-fledged war and operations were undertaken to cleanse the area of minorities completely. We were very sorry to note that the community leaders and the (print) media were instrumental in instigating and provoking the people from one corner of the country till the other. There was not a single soul who honestly tried to stop the ebb of communal frenzy and re-establish the relations of the two communities on the lines of love and peace instead of hatred and violence. It is the bounden duty of all honourable people to try their best to maintain peace and justice on this earth and use all their strength to stop the communal and divisive forces.

Jamaat-e-Islami had already sensed the signs and signals of the impending communal carnage that was going to engulf the country. In fact Jamaat was trying to tell the people of the country that the path on which they are treading is heading for destruction and civil war. When the signs of this disaster became quite visible in September 1946 Jamaat called for a meetlng of its Markazi Shoora (Central Advisory Council) and

formulated a response to the impending riots and communal strife. The position and line of action taken by Jamaat was conveyed to its cadre in the form of the following instructions:

"Questions are being asked as to what should be our response if a communal riot takes place"?

We have answered these questions previously in 'Tarjumanul Quran'. Now after due deliberation the Markazi Majlis e Shoora gives the following instructions:

1. In a situation of communal strife the best defense for the members of Jamaat are their moral behaviour and their attitude of rising above nationalist and racial prejudice and inviting people to progress and righteousness. In this matter the more Jamaat members walk on the straight path, are free of communal hatred and are busy in doing good and inviting people towards good, easier will it be for our members to remain safe from this communai strife. Moreover, the more inactive they remain in this regards the more danger will they find themselves in.
2. If a member of Jamaat is surrounded by blood thirsty killers in a communal riot and he is attacked then he must first make all efforts to make the perpetrators of hate see reason and if this is not possible (and they do not pay heed and are out to kill him at all costs) then he may even retaliate to protect his own life. In such a situation if someone is killed at his hands then according to the Shariah the responsibility for the killing will be on the deceased. God will forgive the person who raised his hand in self-defense and if the person dies while defending himself then Insha'Allah, he will be a martyr.
3. If a group of Hindus or Muslims are oppressing an innocent in front of a member of Jamaat then ail efforts

should be made to protect the innocent and stop the group from harming the person. The member of Jamaat must do so even if it may entail risking his own life.

4. If a family or group of people is in danger during a communal riot then that family must be given refuge and shelter and helped irrespective of help being asked for or not and irrespective of the family being Muslim or non-Muslim. The member of Jamaat must do this even if it entails risking his own life.

5. Whenever there is an opportunity during communal riots to address people and even talk to the perpetrators of the riots, they should be counseled and warned of God's displeasure. If the people are Muslims then they should be told about their real mission in life and how they can achieve it. They must to explained that this communal struggle and the resultant riots can never be acceptable in the eyes of Allah. If the people are non-Muslims then the evils of nationalism should be explained to them. (Tarjumanul Quran - Volume 39 – Issue 5 – Page 278)

The Majlis e Shoora had also decided that Ameer e Jamaat should prepare and publish a detailed statement about the contemporary conditions and political situation and which contains detailed proofs and is based on truth and justice. The statement must detail and describe how we landed in this communal and political situation. What should be the strategy of people who uphold truth and justice? However, Ameer e Jamaat could not prepare this statement because of his Illness and the surgery he had to undergo.

We are very happy to note that our cadre, our sympathizers and those under our influence have worked extremely well and have served both Hindus and Muslims with their exemplary character and services based on truth

and justice. However the number of members of Jamaat in the country is miniscule and hence the people cannot feel the effects of this work. I wish to state in my report the work carried out by our members and sympathizers in Amritsar, Rawalpindi, Zilla of Jhelum, Zilla of Kembalpur, Zilla of Riwadi – Hissar and Babapur in Zilla of Nizamabad because I wish to show some of our cadre and sympathizers on how work can be done even in such adverse conditions. They must know how their colleagues have worked in such trying times.

In one of the mohallas (neighbourhood) of Amritsar one of our sympathizers had stopped two armed groups of the opposite community confronting each other for a full 24 hours. He was counseling and explaining to them day and night and finally they agreed not to attack each other and he thus succeeded in preventing a communal incident. After the riots people of Jamaat reached the civil hospitai and saw that both the injured and those attending them were swelling with communal hatred and anger. Our volunteers started serving the injured irrespective of the religion of the patients and the result was that Hindus, Muslims and Sikhs now started trusting them more than their own relatives. A lot of the injured noted the addresses of our volunteers in order to maintain contacts with them later on and try to understand the viewpoint of Jamaat, which has been able to produce such exemplary people. The result of this high moral character of our cadre was that once a Sikh who confronted a Hindu and Sikh mob saved our Jamaat bookstore.

One of our members and sympathizers also did some excellent work in Rawalpindi. Except two houses including his own ali the people in his neighbourhood were Hindus and Sikhs. These two Muslim houses were

also far apart. Not only were they themselves safe, they even succeeded in convincing their neighbours not to take part in any communal violence. The effect of their moral character was that our other local Muslim volunteer and sympathizer would visit him day and night, in the midst of communal riots just to find out if everything was well and he did not face a single threat from any non-Muslim from that neighbourhood.

In Zilla Jhelum Muslim rioters imitated the non-Muslim rioters of Bihar and Garh-Mukteshwar and oppressed the non-Muslim minorities a lot. Our cadre supported and protected the non-Muslim minorities. Impressed with this a reglonal Hindu leader presented the following report before a delegation representing the Hindu community.

"We are proud of these people in these areas. They tried their level best and exerted all possible efforts to discharge their moral responsibility. I have studied the books given to us namely - 'Salamti Ka Raasta' (The Road towards Peace and Salvation), 'Nazarya e Siyasi' (Political Theory of Islam), 'Islam aur Jahiliyat' (Islam and Ignorance) and 'Jihad Fi Sabilillah' (Jihad in Islam). I also read the "Kausar" regularly. If at all, any virtuous society exists in this world then it is theirs and is working on the correct moral principles. If we disconnt the contemporary leaders, journalists and editors then the strife between Hindus and Muslims can end today itself and both the communities can become friends".

In Kembalpur at one of the places where we have a Jamaat volunteer, some of the local farmers took part in the loot and arson. When he came to know about it, he immediately reached the spot even though he was ill. Whatever money he found in the hands of the rioters he

returned back to the original owners. He then assured the Hindu and Sikh community that they are now in his protection and are safe. They can be harmed only over his dead body.

In Riwadi Zilla Hissar there was a lot of tension between both the communities on the occasion of Eid. But the local head of Jamaat made the atmosphere very cordial with his good character and judicious strategy. The tension thus vanished (and peace prevailed).

In Babapur Zilla Nizamabad, the condition of the two communities had deteriorated to such an extent that both of them now confronted each other with weapons. But the volunteers of the local unit of Jamaat worked hard day and night and improved the climate of mistrust even at the risk of endangering their own lives. Finally both the Hindu and Muslim community celebrated Eid jointly and they sat down together to have tea. At that time the Hindus spoke in almost the same manner as has been described about what happened in Jhelum. They assured both the communities by saying: "Don't worry, wherever we have people of Jamaat-e-Islami, there won't be any communal riots – God willing.

After the riots of Nawakhali, it occurred to us that Jamaat has not expanded as yet to a degree in which it could be burdened with some huge responsibility like the bigger Muslim and Hindu organizations. But still Jamaat must resolve to all possible extent for helping the riot victims and give them courage. However we deeply regret that we did not have a single member or sympathizer in West Bengal where we could have reached out to offer help. Hence we could not do any work in Nawakhali. After this we established our camp when the Muslims of Bihar were being massacred. We sent our associate

Muhammad Abdul Jabbar Ghazi Sahab from Markaz to assist the local unit of Jamaat. He shifted there along with the Central Training Unit and is still working there.

The report of whatever work Jamaat has done in Bihar can be presented when our workers will complete the task given to them and return back to Markaz. That is because the plan that we had given our volunteers and workers is not something that can be completed in a short interval of time. It requires a lot of patience and will take a period to be completed. Right now I will be able to explain the details of the plan given to them and for which they are still working there. We would like to work in Bihar along the following lines:

1. The first task that we wish to accomplish is to encourage and remove the extreme fear and apprehension from the Muslims of Bihar that has been instilled by the atrocities and violence by the majority community and by the fact that the Muslims are very few in number (in some places). We felt the need for this because we did not expect of whocver were leading the Muslims of Bihar to be capable of removing the difficulties of a people who were battered and bruised and could unite them on one platform. One of the reasons was also that because the same disease of nationalism and nation-worship, which other communities were suffering from, also infected Muslim leadership. Hence if at all they could do anything for removing the despondency of Muslims and enthuse and galvanize them, then it was by provoking them with the feelings of nationalism and chauvinism. According to us, this misguided enthusiasm (of nationalist fervour) is by itself a fatal disease, which Islam has termed as 'Jahiliyyah' (Ignorance). Therefore, we thought that we must try our best to inculcate the right spirit of Islam in

the Muslims of Bihar, which would encourage them in the current dangerous and depressing situation and change their way of thinking and working. They now feel that they are a minority and their non-Muslim neighbours feel that they are a source of trouble and not comfort. We believe firmly that if Muslims start practicing Islam and become real Muslims and understand their responsibilities correctly then the responsibillty that Allah has bestowed upon them as being "Shohda Allah o Fil Arz" (Those who bear wituess to God on earth) in order to reform the non-Muslims will immediately result in good relations with their non-Muslim neighbours who in turn will respond in like manner. They will learn good things from their Muslim neighbours. However, if this does not happen (which we do not expect) and the non-Muslims continue on the path of enmity and violence and continue to extract revenge on the Muslims as they have done in the past few days in Bihar then Muslims will not be afraid as they are today. They will derive strength and courage from the atrocities because of their piety. They wili no longer be weak-hearted but will not only continue their work with grit and enthusiasm but also maintain love and compassion with their non-Muslim brethren. In this condition Allah will definitely help them and if some hard-hearted people trouble them and render them homeless and attack their life, limb, wealth and property; then Allah will ralse such non-Muslims who will support and have love and compassion with their Muslim neighbours who always invite people towards good. But woe unto nationalism and nation-worship that has stopped Muslims from joining this straight and righteous path. Now there are only two kinds of Muslims. One who have simply forgotten the basic difference between Muslims

and non-Muslims in their obsession with nationalism. The other has become so fixated on racial nationalism that they cannot think of anything else between Muslims and non-Muslims except permanent enmity.

2. The other work that our cadre has to accomplish is that they should advise the Muslims to establish themselves in the form of various pockets. This advice truly should apply to the government because this work is not something that may be possible for the people. However, we do not entertain any hopes in the people running the government to do anything against their interests even if it is appropriate and principled. Therefore we have advised our volunteers rather than pursuing the government that they should demark some zones for Muslim localities and then try to generate the spirit resembling the *'Muhajireen'* and *'Ansar'* within the Muslims there. The Muslims, who are supposed to migrate in those pockets, should be encouraged to start loving their moral and religious benefit to such a degree that they are ready to face every kind of trial and tribulation for its sake. The Muslims, towards whom others would migrate, should also be eneouraged to inculcate a spirit of sacrifice and they should agree to share their land and property with other Muslims. The real thing is to join hearts. Once we achieve it then there will not be any scarcity of land and we shall have prosperity in our incomes. If we manage to establish even a single Muslim pocket with our own eourage and sacrifice then its biggest benefit will be that Muslims shall undergo moral training on a very high level. The second benefit will be that these pockets will serve as a role model who can be replicated by Muslims in other areas and then

slowly this task of rehabilitation will he achieved without the support of the government. When the government realizes that the minority communlty has focused on achieving their own protection in a lawful manner then the government will be forced to create a situation regarding their land and property in which all would receive their due and legitimate rights.

3. The third thing before our cadre is to do relief work according to whatever capacity they possess. We have instructed out workers in this regard that they must not discriminate between Muslims and non-Muslims at all. If a non-Muslim deserves relief then we should help him too. We came to know that in riot stricken Bihar a large number of people exist who require a great deal of help but are not availing of any support through these relief committees and rehabilitation camps. They are reluctant to ask for support through these relief committees and rehabilitation camps. The area does not have any charity and relief organization that would search for such people and help them. Looking at this requirement, we have therefore instructed our voluntecrs to find out such pious, devout and self-respecting people and try to improve their situation. Besides these, many people in these riot stricken areas were selling out their gold and other valuables at throwaway prices. We have given some necessary instructions to our cadre in this regard. They should first prevent people from selling off their things but if that were not possible then they must ensure that the people at least get market price for their gold and valuahles.

(Tarjumanul Quran - Volume 30 – Issue # 4 – Print -196-199)

Now riots have taken place even in North West Punjab and Multan division. We have sent some reliable

people of Jamaat there to begin relief work. We have also received the report from Rawalpindi division and we are deliberating on the plan and programme that we will carry out there. We have not received any report from Multan but this relief work has expanded to such a degree that it is no longer possible to have an 'All India Relief Camp' as conducted by Jamaat in Bihar. Now we must do and are presently doing so – that the members of Jamaat receive instructions from Markaz and they should carry out relief work in various areas under their own responsibility. It is no longer possible to send our cadre from a different area for relief work. Hence, we have instructed to hand over the relief work even in Bihar to the local members and sympathizers.

Zonal ijtemas

This year there were more Zonal and Zilla wise ijtemas as compared to last year. However, because of being engaged with the training centre, the illness of Ameer e Jamaat and Ghazi Saheb moving to Bihar – the workload on Markaz was so high that other than the ijtemas in Rawalpindi, Sialkot and Saraimeer-Azamgargh, Markaz representatives could not attend any ijtema.

Even though Markaz representatives could not attend these ijtemas, all of them turned out to be quite successful and effective. Now it is necessary for the members of each region and their in-charge Qayyims to concentrate on making their respective zones / regions self-dependent because as the work of Jamaat expands it will be more and more difficult for representatives of Markaz to take part in each and every ijtema.

Election of the Majlis e Shoora (Consultative Council)

When the Jamaat was in its initial stages the election of the Majlis e Shoora was according to the inclination of Ameer e Jamaat. On the occasion of the ijtema in Allahbad, the following policy was implemented that all the members of Jamaat should be consulted for electing the Majlis e Shoora. Last year it was suggested that to do that Ameer e Jamaat must select 12 capable persons after evaluating all the members of Jamaat and then each member of Jamaat should be consulted regarding the choice of people for Majlis e Shoora as made by Ameer e Jamaat. Whether the members selected by Ameer e Jamaat for Majlis e Shoora are suitable or they desire some changes. Then Ameer e Jamaat selects his Majlis e Shoora based on the opinion of members of Jamaat. It was done likewise and the foliowing members were selected for the Majlis e Shoora.

1. Maulana Amin Ahsan Sahab Islahi
2. Maulana Masood Alam Sahab Nadwi
3. Maulana Mohammed Ismail Sahab, Madrasi
4. Janab Abdul Jabbar Sahab Ghazi
5. Maulana Abdul Ghaffar Sahab, Maler Kotla
6. Malik Nasrullah Sahab Aziz, Lahore
7. Khan Sardar Ali Khan Sahab, Sarhad
8. Janab Muhammad Yusuf Siddiqui Sahab, Tonk
9. Sardar Muhammad Akbar Khan Sahab, Kaimalpur
10. Qazi Hamidullah Sahab, Sialkot
11. Sayyed Abdul Aziz Sharqi Sahab
12. Chaudhary Shafi Ahmed Sahab, U.P.

Besides this Qayyim e Jamaat (Secretary General) was declared to be the ex-officio member of the Majlis e Shoora.

Now a new election is being conducted for electing the members of Majlis e Shoora for the next three years. The process for this has been kept as follows: Every member of Jamaat will send some names he / she finds suitable for Majlis e Shoora in the form of a sigued ballot paper. Ameer e Jamaat shall select 12 names of the names sent by the members of Jamaat.

Qayyim e Jamaat shall again be an ex-officio member of the Majlis e Shoora by default.

Our difficulties

There are many difficulties in the way of Jamaat. However, not having our own land for Markaz is now the biggest problem we face and has overshadowed all the remaining difficulties. Whatever suggestions we have received regarding constructing a new building for Markaz office can only be fulfilled if we have our own land for that purpose. Majlis e Shoora has already decided in September 1946 that we should not invest in any land which belongs to the Waqf and whose control wili not be in the hands of Ameer e Jamaat by way of his designation. Based on this decision we cannot carry out any construction on the present piece of land and therefore all our works have also halted.

Now the foliowing scheme about Markaz is being worked out that the members and sympathizers of Jamaat should purchase a plot of land of about 50 to 60 acres. They must buy the land in such a way that half the land shall belong to Jamaat and half will be theirs. The entire piece of land will be purchased in the name of a registered society belonging to Jamaat. Half the land will be retained by Jamaat and the remaining half will be distributed among the people who contributed towards its purchase.

This scheme has been printed and sent to all the members of Jamaat. If this scheme is successful then Jamaat will get the required land free of cost. The financial situation of Jamaat is such that if Jamaat has to pay for the land then it will not have any funds to construct its building on the land.

There are many legal hurdles in buying the land. There is the Act of transferring the land in the name of the purchaser, the law that the neighbour has the first right to purchase the land in case the owner decides to sell it and then there are numerous byelaws that can invalidate the purchase. We expect from our members and sympathizers that they should search a good piece of land of about 50-60 acres from Phulwar Zilla Jalandhar to Jhelum and Rawalpindi on the main railway line or near a railway station and help us purchase it. The members of Jamaat from Punjab must pay special attention to this task so that the various works of Jamaat that have been stalled should commence immediately.

The other big difficulty of Jamaat because of which the above-mentioned problem has become more acute is the continuous and extraordinary illness of Ameer e Jamaat. He has been affected by kidney problem since the last two to three years. Last year he went to the annual ijtema in Allahbad but could not participate in a single session. After the ijtema we thought of getting him operated for his ailment but during this very ijtema some doctors and *hakeems* discussed the matter and suggested that first we should try to remove the kidney stones by way of medicines. Medical treatment began on Ameer e Jamaat but there was no improvement, in fact his health deteriorated even further. Finally, in the month of October he was operated and five stones were removed

from his left kidney. By the Grace of God, his kidney remained safe. His health was becoming normal after the operation but again in the third week of January again he started getting pains in his kidney. We came to know through X-ray that three stones have started developing again in his kidney. Doctors from India and abroad were consulted and they suggested that he would have to undergo operation. Now Ameer e Jamaat is taking medicines from a *hakeem* and he is getting a lot of relief through it[1]. If Ameer e Jamaat had been healthy, the work would have been much better.

A lot of projects and works had to remain incomplete because of the lack of volunteers and scarcity of funds. If we are able to increase the number of our cadre and are able to generate sufficient funds then we will be able to increase our work substantially. The turmoil and strife in the country has affected our revenue very badly. Neither are we able to procure paper on time, nor are we able to print our books on time. Wherever our books are available, they cannot be sent to different places according to their requirement because of the restrictions on booking.

The accounts of the Markazi Baitul Maal (Central Treasury)

Now I shall present the accounts of our Markazi Baitul Maal so that you get a fair understanding of our financial position last year.

[1] By the Grace of Allah from this year since 8 June 1947 a kidney stone of the size of a green-pea was removed. Through X-ray we came to know that now only 2 kidney stones remain.

DETAILS OF INCOME OF MARKAZI BAITUL MAAL – JAMAAT-E-ISLAMI
(1st April 1946 to 28 February 1947)

		Rs	Annas	Paisa
1.	Sale of books	35,187	13	9
2.	Contributions	17,522	13	6
3.	Zakat	17,436	6	0
4.	Sales from press	2,300	0	0
5.	Miscellaneous	4,789	15	6
6.	Loan repaid	108	6	0
7.	Amount in custody	1,354	12	0
TOTAL INCOME		78,700	2	9
BALANCE FROM PREVIOUS YEAR		23,809	15	7
GRAND TOTAL		**101,510**	**2**	**4**

DETAILS OF AMOUNT TO BE RECEIVED

	Rs	Annas	Paisa
Towards books	14,719	13	0
Towards Loans	4,548	11	9
	19,268	**8**	**9**

STOCK DETAILS

	Rs	Annas	Paisa
Current stock of books	43,120	4	6
Paper	1,500	0	0
Others	2,765	8	6
GRAND TOTAL	**47,385**	**13**	**0**

DETAILS OF EXPENSES OF MARKAZI BAITUL MAAL –
JAMAAT-E-ISLAMI
(1st April 1946 to 28 February 1947)

		Rs	Annas	Palsa
1.	Maktaba	39,469	1	9
2.	Education Dept	1,416	14	3
3.	Translation Dept	4,451	15	0
4.	National and International Administrative costs	6,111	7	9
5.	Stationery	401	9	3
6.	Travel expenses	428	13	6
7.	Postal expenses	254	13	6
8.	Training Centre expense	263	1	6
9.	Guest House	1,031	1	9
10.	Helping the needy	1,841	12	3
11.	Bihar relief fund (given through Markazi Baitul Maal)	1,445	3	9
12.	Construction	6,403	5	6
13.	Furniture	212	12	0
14.	Library	198	4	0
15.	Reading Room	75	15	6
16.	Return of custody	188	4	0
17.	Loan repayment	4,548	11	9
18.	Miscellaneous	605	15	6
19.	Harvest	1,911	1	9
TOTAL EXPENSES		71,261	3	3
TOTAL INCOME		101,510	2	4
TOTAL EXPENSES		71,261	3	3
BALANCE		**30,248**	**15**	**1**

After this Maulana Mohammed Yusuf Siddiqui Qayyim of Rajputana and Central Province read out the annual report of his zone and the session ended.
NOTE: The Qayyim of Bombay province was not able to attend the ijtema because he was sick and henee its report could not be presented.

SECOND SESSION

Friday

This was a special session and it started after the Friday prayer at exactly 3 PM in the residential hall. In this session, those questions and suggestions were presented which were received from various units of Jamaat and its members. First Qayyim e Jamaat would read out the suggestion or question one by one and then the person who put forth the recommendation along with other people would get an opportunity to present their views in its favour or against it. Finally Ameer e Jamaat would express his opinion or give his decision and again the audience would be given a chance to express themselves and state the reason if they are not satisfied with the opinion of Ameer e Jamaat. However, such a situation did not arise. The questions and recommendations over which Ameer e Jamaat expressed his opinion are stated below in serial order:

1. People are making various complaints regarding the business scheme, which has been started by Homely Sandal Industries – Kanpur. There is a fear that Jamaat will earn a bad name because of it and in fact, it may even become a scandal. Some people are disenchanted with Jamaat looking at the faults of this scheme and have started saying that Jamaat-e-Islami may be a principled Jamaat but the people within Jamaat have come together in the same way as in other (political) parties. Hence, we need to pay attention to this issue immediately.

Ameer-e-Jamaat: I have been receiving similar complaints. When we had permitted this scheme, we were not aware of all its details and its practical aspects. Now this scheme has been declared to be the personal and private scheme of Hafiz Rashidul Hasan Sahab. The department of businesspersons and those working in the industry have been separated from it and has been handed over to Janab Sultan Ahmed Sahab (Fair price Shop, Lal Baugh Circus, Lucknow). We have no relation with the management and administration of the business scheme of Hafiz Sahab. However if anyone has any complaint against him in any business deal then it should be presented before us with concrete examples and details, so that it can be investigated. Till date whatever complaints have reached us regarding Hafiz Sahab, ouly pertain to matters of mismanagement. We have yet to receive any complaint of misappropriation of funds.

Person recommending: Jamaat must publish its decision (regarding Hafiz Sahab) so that people do not get confused and stop associating this scheme with Jamaat.

Ameer-e-Jamaat: This issue will be published in the proceedings of this ijtema.

2. Whatever work of Tafheemul Quran has been completed should be printed. It is acutely required for understanding the Quran.

Ameer-e-Jamaat: My ill health and the non-availability of a good "kaatib" (calligraphist) knowing Arabic and Urdu, are the reasons behind this delay. We shall try to make arrangements regarding it after the ijtema Insha'Allah. We ourselves feel very acutely its requirement.

3. Jamaat-e-Islami should appoint a delegation that should necessarily include Maulana Amin Sahab and Maulana Sibgatullah Sahab and that delegation should go and meet Maulana....and Maulana....and should reach other famous and influential Ulama (scholars). This delegation shall then explain the ideology and methodology of Jamaat-e-Islami to them and try to remove the misconceptions regarding Jamaat.

Then the same delegation or another one .....should go to the other Muslim leaders and apprize them of the real and necessary demands and requirements of Islam and the same delegation should then reach other Hindu and Dalit leaders and try to give them the invitation of Islam. They should be explained about the truth behind Islam, its political theory and method of governance.

Ameer e Jamaat: This suggestion is being presented to us since many years. This is so because of the lack of awareness of the temperament and psychology of leaders. The psychology of leaders is very different from that of the masses. The leader of a movement can only be a person, who is strictest in following its ideology, who is the most steadfast in its path, who believes most strongly in its principles, who is attached to its objeetives so passionately that in order to attain them not only does he works towards it in practice but also inspires and motivates those around him through the strength of his fortitude for striving towards the movement's aims and objectives. Hence for a person to be a leader means he is the last person who can be convinced about the fallacy or incorrectness of his principles and can be convinced to oppose them.

Then this is the age of democratic movements and power is in the hands of the public. Apparently, people scem to lead the masses but in reality, they actually follow them. Hence, the correct and persuasive method to convince leaders is not to address them directly but to attract the masses towards us, which is relatively easier, and on whom depends their leadership.

Till you are able to add a substantial number (into your Jamaat) from the masses, the leaders will not listen to you, nor will they feel a need to do so.

Then to take a view or ideology about your Jamaat directly to the leader that is quite opposed to his own party will not be helpful in convincing him but will certainly become a reason for conflict and disagreement.

4. Markaz should publish a Hindi or a Gujarati newspaper. There is a huge population of Hindi and Gujarati knowing people and most of them are quite unaware about our invitation towards Islam.

Ameer-e-Jamaat: There is no possibility of coming out with such a magazine or newspaper from Markaz, neither can such be published from Punjab. However, the publishing houses of Hindi and Gujarati should become self-dependent (financially) and should publish a few books and create a favourable climate for their sale. Once that is achieved then later we can even publish newspapers and magazines in Hindi and Gujarati. Therefore, efforts are being made for the Ameer of Bombay Jamaat who is also the in-charge of Gujarati publishing house to work for Jamaat full time.

5. We should establish a training centre for children so that our future generation is groomed on the correct

lines and can be prepared for (the future requirements of) our movement.

Ameer-e-Jamaat: We will be ahle to achieve this objective with the establishment of our *'darsgah'* (training school) and for that, it is imperative for Jamaat to have its own Markaz and land so that we may be able to construct our training school on its premises. Presently we are trying to purchase land for our Markaz.

After these suggestions a person asked a few questions which are listed below along with their answers.

Questions:

1. We accept that the programme, which the Muslim League is following, is un-Islamic. However, the reality is that a majority of Muslims are quite unaware of their faith. The scholars did not try to explain and teach them about Islam. They are eonvinced that the path shown to them by their political leaders is correct and it is Islamic. The non-Muslim communities are trying to destroy them by way of violence and bloodshed. In such a situation why should Jamaat not side with and support the masses in their hour of need and whilst they are victimized. Jamaat should join the Muslims who are defending themselves in a war against non-Muslims.

2. Presently, the British are handing over the reins of the Government of India to Indians and there are two possible scenarios. One is that Hindus should be given the areas belonging to them and Muslims should be given their areas. The other scenario is that the reins of government should be given to the Hindus who form the majority in this country. It is obvious that if you do not

support the Muslim League then the non-Muslim majority shall dominate the entire country along with Muslims.

Ameer-e-Jamaat: The questions (that you have posed) simply suggest that in the present conditions Jamaat should support the nationalist movement and when these conditions change then Jamaat must stop supporting them (the Muslim League). The one who has raised the question is himself convinced that this movement (of the Muslim League) is un-Islamic. Nevertheless, let me tell you that the conditions you mention are never going to end. Problems will keep coming up one by one and shall never be resolved. Each problem will be bigger than the previous. You will never be able to draw a line and say that we will support the nationalist movement until this point and then we will withdraw our support. This is one aspect of your question. The other aspect is much more worthy of introspection. When you accept that a movement is un-Islamic then how can you demand as a Muslim that we (Jamaat) should support it? The problems and difficulties that you bemoan would not have been created in the first place, had Muslims been the true representatives of Islam. Moreover, if you become true Muslims even today then all your problems shall get resolved.

Islamic struggle and a nationalist struggle cannot be fought at the same time. If people find that the way of Islam and the Islamic methods is at odds with their own whims and desires and they want to leave the way of Islam, then instead of beating about the bush, why don't you say openly that: "Leave the work of Allah and His Prophet (pbuh) and join hands with us to satisfy our whims and desires".

The Concluding Speech of Ameer e Jamaat

After this Ameer e Jamaat gave a brief speech, addressed the members and sympathizers and gave them the following instructions –

(1) I notice a lack of sense of responsibility and drive to work in some of our members. First, they should remember that they have made an agreement with their Lord; the demand that accord places on them is that they will always feel a sense of accountability before their Lord. Secondly, the conditions that is being created in this country and abroad demand that you spend all your energies in this path. The forces of evil have spended and dedicated all their means and worldly resources for creating mischief and disorder in this world and they are sacrificing their all towards its achievement. If we really believe that, the religion of Truth (Islam) is the true guarantor of safety and if we feel that the path, which our fellow citizens are treading, will lead them to disaster; then it is our bounden duty to try to spread our message to every single citizen of this country. To accept it or not is their responsibility. Our job is to convey the message. Everybody who supports us should know what he is supporting and everybody who opposes us should know what he is opposing.

(2) The cooperation and support between the members and sympathizers of this zone is quite low. This must definitely be much higher. The pace of our work in Punjab is much faster and the reason is that the cadres organize an ijtema in every Commissionery every 3 months. In some of the Zillas, our workers gather every

month, try to find out ways of cooperation, evaluate the work done previously and plan the programmes to be completed in the future. I want that the 4 divisions made in this zone to start working in this manner. All the workers of each division should gather every 3 months and these ijtemas should be held in different divisions one after the other. Thus cooperation will increase and the interest of our cadres will remain fresh, new ways of spreading our message will be thought out and our ijtemas will become more attractive to people who come under its influence.

(3) The members of Jamaat are not concentrating on (conducting programmes of) Adult Education. I want them to understand the importance of this programme. If you want to work amongst the masses in the near future and want to spread this movement in the villages and amongst the workers and the common-man then you must try to be close to them as much as possible. You must try to mobilize cadres from amongst them who shall work with them. This is the whole purpose of Adult Education Programme. Please increase your contacts with the uneducated in your localities. Take interest in their daily lives and their problems. Explain to them clearly the loss of remaining uneducated. Even if one or two people become ready to study, immediately start teaching them free of cost and provide them whatever things are required (like books, pen, paper etc). Behave in a loving, compassionate and brotherly manner with them and help them in times of difficulty and be their true friends, well - wishers and counselors. Do not become impatient with their improvement in matters of religion and morality. A better way than direct preaching is to make them the easy books of our literature once they are capable of reading

Urdu. You will observe that slowly their belief, morals and practice is improving and these very people in the future will become the workers of your movement.

(4) Qayyim e Jamaat has complained that some units of Jamaat exhibit lethargy and do not send their reports on time. The situation of individual members is even worse in this matter. The situation is quite regrettable. First, we were not taking reports. The result was that Jamaat became inactive at some places and we did not even know it. Delay in sending reports means that the interest in Jamaat work is diminishing. I hope this complaint will not reach me again.

(5) Zonal Qayyims (presently called State President / Amir e Halqa) should have the state-wise Baitul Maal so that they may utilize its funds for their work. All the units of Jamaat and individual members must participate in strengthening the Baitul Maal of their respective Zones. My suggestion is that the local units of Jamaat should decide upon a certain proportion, which they shall be sending to the Zones from their Baitul Maal. My understanding is that generally 10 % should be sufficient. The Baitul Maal of the Zone will be separate from that of the unit (if they are located in the same city). The Qayyim e Halqa will present the report of Zonal Baitul Maal before the members at the time of Zone level ijtemas.

(6) God forbid, if the existing civil war that is engulfing our country also touches your place then please follow the policy of Jamaat very strictly and work accordingly. In this conflict and turmoil our real position is that of a group that is inviting people towards good and our only responsibility is to douse the flames of communal strife. However, if in some places communal

riots start taking place then our position in terms of defending our lives and property is the same as other Muslims. However this position shall not be unconditional and can be taken up with 3 prerequisites :-

1. We will only participate in our defense. We will not take part if Muslims conduct any tyranny and oppression.

2. Muslims must observe Islamic restrictions in their fight (for defending themselves). For example, Muslims will not attack women, children, the sick, the elderly and one or two travelers. We shall separate from them if they do so.

3. Even after the rioting at the time of arrests and court cases, the Muslims will be bound by Islamic restrictions. We shall part ways if Muslims give false evidence and arrest innocent people. We cannot sacrifice our principles under any circumstances. We can cooperate in any work in the world only if it follows the Islamic restrictions and limitations.

The speech of Ameer e Jamaat ended after giving these 3 instructions.

The public meeting

A public meeting was organized after Maghrib on 18 April and the local Muslims, Hindus and other non-Muslim communities were invited in it. Around 600-700 people attended the public meeting. There was separate seating arrangement for women.

Ameer e Jamaat came to deliver the speech although he was suffering acutely from kidney stone problem and had severe cold and cough. Unfortunately, at the last moment the loudspeaker failed due to a malfunction and 20 to 25 minutes were spent in trying to repair it. When

there were no visible signs of it getting repaired; Ameer e Jamaat told Maulana Mohammed Rafi Sahab to read out his speech 'Shahadat e Haq' (Witness Unto Mankind) which he had delivered in December 1946 so that the time of the audience is not wasted. Accordingly, Maulana read the entire speech. His voice was quite loud and did not need any loudspeaker. In the meanwhile, the loudspeaker was repaired and became usable. Ameer e Jamaat began his speech after *'Hamd'* and *'Sana'*. He hardly spoke for 8 to 10 minutes when he was overcome by a sudden bout of continuous cough and it was not possible for him to continue his speech. The session thus ended here.

Ameer e Jamaat completed this speech in the Friday sermon during the ijtema of Darul Islam. Hence, we will record this speech in the proceedings of Ijtema Darul Islam and not under the proceedings of the ijtema at Tonk.

The ijtema of women

The likeminded women and "lady-sympathizers" of Jamaat have formed a unit in Tonk. We received a request from them saying that they could not get an opportunity to interact with Ameer e Jamaat because of his illness; so they wanted to have a session with him to put forth their questions, clear their doubts and reservations and seek instructions regarding the work to be done in the future. Hence, complying with the request an ijtema of women was organized on 20th April 1947 at 10AM. Ameer e Jamaat was seated in a room with around 20-22 respected men who had come to meet him and the women were in another room behind the curtain. The brief proceedings of this ijtema are as follows:

First Ameer e Jamaat addressed the women in the following words:

Sisters! I am extremely happy to note that the Islamic Movement is becoming popular amongst women and you have formed a unit for spreading your message. We need women to join and help us in the same manner, as we need men to join and help us. You are equal partners in our lives and the various facets and aspects of life which concern you are no less important than those that concern men. Just as one wheel in a vehicle cannot move correctly unless the other wheel supports it by moving along it. In the same way, our collective social life cannot function properly unless men and women both participate in it equally. God has made this vehicle in such a way that it works on both whecls and if one wheel is stuck or runs in the opposite direction then the other wheel cannot carry along much further and cannot run for a long time.

This is an undeniable reality because of which every coliective / public movement is forced to give importance to women and seek their cooperation. However, the Islamic Movement gives special importance to it. One of the reasons for that is Islam wants to correct the system of life according to the pattern laid down by God, for which it is as essential for women to be reformed as it is for men. However, more than this a bigger reason is that the God towards the worship of whom Islam invites people is the God of women as much as He is the God of men. The way of life, which Islam terms as the Truth, is as truer for women as is for men. The success that Islam terms as essential is as much required for women as for men and the Hell that Islam wants people to be saved from is equally horrific for both men and women. The Paradise that Islam promises should be sought equally by both men and women. Then for the salvation of man, it is important that his wife, his mother or sister bring about faith (in

Islam) and try to gain the pleasure of Allah. Thus, a woman also cannot attain salvation until his husband or father brings about faith and she tries her level best to convince them about the Truth of Islam. One cannot get any reward from Allah until he / she tries to get that reward through his / her own efforts. Hence Islam wants that both men and women should worry equally for their salvation. They shonld work towards the salvation of others so that they escape the punishment of God and qualify for His reward. No man or woman should tie himself / herself with someone in a way that they reach Hell in their company and ncither should a man or woman remain in a manner that the light of religion and faith is present in the house but they remain aloof and not able to derive any benefit from it.

The history of the Islamic Movement tells us that in the initial period the women took part in the struggle for Islam in the same manner as men. The first person who had the good fortune to bring about faith in the Prophet (pbuh) was a woman – Mother of Believers – Khadija-tul Kubra (may Allah be pleased with her). She was the one who provided solace and comfort to the Prophet (pbuh) as he was given the grave and heavy responsibility of Prophethood, who remained the best companion of the Prophet (pbuh) during ten years of adversity and hardship and it was her financial support with which the mission of Islam continued in the Meccan period. In the first 3 years of Prophethood – of the 55 people who brought about faith, nine were women. After bearing a lot of torture and hardship for 7 – 8 years in Mecca the 83 people who migrated to Ethiopia, eighteen were women who were in solidarity with their brothers and husbands and faced the difficulties of migration for the sake of faith and religion.

The people who suffered most at the hands of unbelievers in Mecca were men like Bilal and Ammar (may Allah be pleased with them) but also suffering equally were women like Umme Ubais, Umme Ammar and Zannira. In the way where the men of Ansar in Medina offered sacrifices in the same way their women also offered sacrifices. Have you not heard the story of that pious lady in the Battle of Uhud? The news of the martyrdom of his brother, son and husband reached her. But she kept enquiring about the Prophet (pbuh) first. Moreover, when she saw that the Prophet (pbuh) was unharmed she remarked – "If you are alive and safe then all other difficulties are negligible"!

In the same battle of Uhud a woman by the name of Umme Ammara was doing the duty of quenching the thirst of soldiers by providing water. She saw that the Prophet (pbuh) is injured and has been surrounded by enemies. She immediately sprung into action and stood in the defense of the Prophet (pbuh) ready to face the striking swords. She fought valiantly and even suffered a deep gash on her shoulder. Many other similar incidents show that women have always contributed equally to Islam when compared with men. They have suffered hardship for this religion, risked dangers, and sacrificed their wealth and lives, left their relatives, suffered exile and pangs of hunger and thirst. They also offered solidarity with their husbands, brothers and fathers when they brought about falth. These were the exploits of the women who passed away before you and because of whom Islam dominated the whole world. Moreover, if Islam were to dominate the world again then it is not possible without you treading the path of those noble and pious women and demonstrate that sincerity in faith.

Right now, the real work to be done by women is to try to cleanse their own homes and those of their relatives, neighbours and acquaintances of polytheism, ignorance, disobedience and immorality. Make the customs and traditions in their houses according to Islam and protect themselves and others from the ill effects of ancient and modern 'Jahilliyah' (Ignorance). Spread the light of education amongst illiterate women and reform the educated women. Stop the state of being oblivious to God in prosperous homes and the disease of being indifferent to the teachings of Islam. Raise your children according to the noble principles of Islam. Try to bring the men in your families towards the straight path of Islam if they engrossed in sin and have moved away from Islam. If they are already walking along the straight path of Islam then yon should help them and support them. You will have to offer other services for Islam in the future and Insha'Allah arrangements shall be made in the future in order to prepare you for that. However, right now this is the work that you have to perform and it can only be done by you.

The most difficult time for a woman is when she herself is prepared to walk on the straight path but the men of her family become obstacles in her path. This is a very grave problem, which causes many difficulties. But for this situation also the example of those women is the most suitable who had adopted Islam when it was in its initial stages. Howsoever weak you may be and whatever hardship you may face, it still is much better than the position of women at the time of Ignorance in Arabia. Similarly if the men of your family are indifferent to Islam and oppose it then they are Muslims who have become spoilt and need reform. But the women whom I am referring to (as an example to emulate) belonged to an

era in which their men were disbelievers and the worst enemies of Islam. Inspite of this difference, the courage, fortitude and valour that they displayed even as they faced the enmity and opposition of their families, shall always remain a beautiful example for all women to emulate. I shall relate the conditions of some women before you:

Let us first take the case of Khadija-tul Kubra (may Allah be pleased with her). Most of her family members were very staunch enemies of Islam. Especially her own real brother Naufel, her paternal cousin Asad bin Muttalib and his son Zama'a – these people were helpers of Abu Jahal in opposing Prophet (pbuh). Inspite of all this she continued to help and support Prophet (pbuh) and did not bother ahout the enmity of her own family.

Look at Hazrat Umme Salama (may Allah be pleased with her). One of the sons of his uncle was Abu Jahal. Her other uncle was Waleed bin Mughirah and his son Khalid was at that time a staunch enemy of Islam. Her own real brother Abdullah bin Ummayah was always active in opposing Islam and in the enmity of Muslims. Still the brave woman brought faith in Islam and when her relatives troubled her severely, she left her home and relatives and migrated to Ethiopia.

Take one more example of Hazrat Fatima bint Khattab (may Allah be pleased with her). Her father was Khattab and maternal uncle was Abu Jahal. Both were foremost in the enmity of Islam. Her own real brother Hazrat Umar at the time when he was still not a bellever was an arch enemy of Islam and very active in persecuting Muslims. Inspite of knowing this (hostile) attitude of her father, uncle and brother, she did not hesitate in bringing faith along with her husband. When Hazrat Umar came to know that both his sister and brother in law have brought

faith and accepted Islam, he came to their house to find out the truth. He was near their door and heard the Quran being recited. He entered their home and beat his sister and brother in law so severely that they started bleeding profusely. However, that noble servant of Allah exclaimed to her brother that she would never give up Islam even if she has to pay for that with her life. Seeing this, her brother (Hazrat Umar) withdrew a little and asked for listening to the thing (the Quran) which both of them was reciting. His sister placed the pages of the Quran before him in which the Surah Taha was written. His brother (Hazrat Umar) started reading the Quran and as he kept reading the Truth started penetrating his heart. By the time, the recitation of the Surah ended; the heart that was earlier filled with hate and rage against Islam was now filled with Islam. Thus, the credit and great fortune to bring over a person of the stature of Umar Farooq unto Islam went to a woman and this will always be part of the glorious history of Islam.

The best example that we can learn from and emulate is that of Hazrat Umme Habiba (may Allah be pleased with her). She belonged to the family of Bani Ummayya, which was thoroughly opposed to Islam. Her father was Abu Sufyan who kept opposing Prophet Muhammad (pbuh) continuously for 21 years. Her mother was Hind bint Uthah who had removed and chewed the heart of Hazrat Hamza (after he was martyred) during the battle of Uhud. Her paternal aunt Umme Jamil the wife of Abu Lahab was the same woman who has been termed by the Quran as "Hamma latal hatab" (one who would carry fire sticks (in Hell)). Her maternal grandfather Utbah bin Rabia was one of those leaders of Quraish who was foremost in opposing Islam. Just imagine how difficult it

must have been for a girl of this family to bring about faith in Islam. But you will be surprised to know that she was amongst the people who brought faith in the first 5 years of the Meccan period. Her husband also accepted Islam along with her. Both were tortured and trouhled a lot (by the Quraish). After 2 to 3 years they were forced to migrate to Ethiopia. There her husband left Islam and became a Christian. However, praise be to that noble lady who had left her parents, brothers and sisters for the sake of her falth – for she now left her husband too who had forsaken and abandoned Islam. She remained alone with her daughter in a foreign country. She did not walver the least in her faith and in her resolve and determination. Allah rewarded this grit and determination in the following manner that the Prophet (pbuh) accepted her as his wife and their marriage was solemnized in her absence. She was able to reach Medina only during the time of war of Khyber. After a few days, her father Abu Sufyan came to Medina for renegotiating their pact with Muslims. He wanted the help of bis daughter in this matter of striking a peace deal with the Muslims. It was after a period of 12 to 13 years that father and daughter were meeting. But you will be surprised to know that when the 'unbeliever-father' (Abu Sufyan) reached the home of his Muslim daughter (Umme Habiba) and was about to sit on the carpet of the house of the Prophet (pbuh), she pulled it away from him saying she cannot permit an enemy of Islam to sit on the carpet of the Prophet (pbuh).

These are the qualities of the real and exemplary Muslim women. Moreover, if you want to achieve success and salvation then you too shall have to inculcate these qualities within yourself. Remember that the right of

Allah and His Prophet (pbuh) over you is greater than the rights that you owe to your father, mother, brother and sister. Nobody has the right over you such that you disobey Allah and His Prophet (pbuh) in order to satisfy and make him / her happy. You should never prefer anyone else before Allah, His Prophet (pbuh) and His religion. Moreover, you must not fear anyone else except Allah. If you are able to create such a temperament within yourself then it will be easy for you to follow Islam and no power or force on earth shall be able to stop you or move you away from the straight path (of Islam).

After this speech, the women presented their questions in writing and Ameer e Jamaat replied to them.

Question 1: How can women do the work of propagation by remaining within the confines of their defined limits and restrictions (in terms of travel and interaction).

Answer: You need not adopt any artificial method for carrying out the work of propagation. Real propagation is that a person becomes the embodiment of all those principles and ways she believes and follows. She must not say or do anything contradictory to what she professes. Besides this if, a person tries to preach and counsel people with his speech and writings, then that is also quite useful. It is the specialty of human nature that a person is influenced by a principle or belief only to the degree in which he / she trusts (believes) in the people who claim to follow that principle. Do not compromise on your principles with anybody. If you start coming under the influence of others then they will keep pressurizing you. Being principled and compromising is the opposite of each other. We do not believe in being tolerant and flexible in the matter of our principles. If others do not

like our support for truth and justice then why should we be considerate towards them? To compromise with the people who tread the wrong path is not being liberal and flexible but rather it is being weak and timid in matters of religion. However, you must rememher that just as you are strong in following your principles in the same way you must be extremely kind and polite when you present your principles before the people who oppose you and raise objections.

Question 2: A woman has to obey her parents and brothers before marriage and then follow her husband and the elders in her family after marriage. If we change our lives completely, refuse to tread the wrong path, and try to improve ourselves, then it is quite possible that we shall face opposition. What should be our hehaviour towards them under such circumstances? Islam has emphasized the rights of parents and husband qulte explicitly.

Answer: The truth is that nobody else has any real and personal right over others besides Allah. Allah alone has a claim and can demand His rights from man and all the other things in this world. Whatever rights others have been given are not real rights but have been delegated to them by Allah. The rights of parents, brothers, sisters, husband and wife are only those, which have been decided by Allah. Nobody else has any rights more than that. And these rights can be discharged only by being subservient to those of Allah and under the limits defined by Allah. If anyone demands through bis / her word or deed that irrespective of what the Will of Allah or His command is, you will have to obey me. Then there is absolutely no question of obedience. It is incumbent to disobey such a person even according to the Shariah. If

you obey, somebody in not following Allah then your faith, itself will come under suspicion.

Yes, a Muslim woman should fulfill the rights that are given by Allah and His Prophet (pbuh) to parents, husband and others in a better manner than women of other faiths. In addition, she should discharge these rights irrespective of the other person is reciprocating and giving her the rights that she claims over him or her. As far as possible, one must avoid any bitterness. There should be full control over ones speech and feclings. One must be firm in ones principles but extremely polite and kind while speaking and exhihiting ones morals.

Question 3: How should we give speeches so that more and more people are influenced?

Answer: The women who are blessed by Allah with the abillty to speak should read our literature carefully. When your mind and thoughts are clear (of any doubts) then your style of speaking will develop automatically. You may especially take help from the book 'Khutbaat' (Let us be Muslim). Your exposition must be as simple as possible and very clear so that even a person with average understanding can grasp what you are trying to convey. You must take into account the thoughts and mental framework of the people you are addressing. Do not be afraid if you make a few mistakes initially. Like all other things, this also becomes easy with practice.

Question 4: How far is it correct to watch cinema that has spread like plague in society? I ask this question because some films are made for reforming society and some offer moral advice and lessons to be learnt.

Answer: The answer to this question is that it is not correct to watch cinema under any circumstances. You must avoid it under any situation. The films that are called

moral and educational also contain the germs of immorality. Till as time this art is in the hands of people who do not have any regard to morals and character, we will not be able to draw a line between good and bad cinema and pinpoint that you may benefit from this film till this point and not beyond that point. I have not seen anyone learn morals through films. In fact, I feel that any person having the slightcst moral sensitivity will not be able to watch those scenes that are generally seen in cinema and neither, can he like and permit bis family members to do so.

If Allah brings about a time when we form the government then Insha'Allah we will "Islamize" this art too along with others and then cinema will be fit to be watched. If cinema is used correctly then the masses can be easily informed as much as that imparted by educational institutions and colleges. Insha'Allah when the time comes we will demonstrate that to the world. However, right now, as I have said earlier one must totally avoid watching cinema.

Question 5: What kind of dress must women wear? How far and under which circumstances is it permissible to come out of our homes?

Answer: Details about the answer to this question are present in the book *'Purdah'* (Purdah and the Status of Woman in Islam). The kind of tight dress that normally the women of Delhi, UP and Bhopal wear is not permissible, even if it is made of thick cloth. Going outdoors by donning the *'burqa'* is permissible but wearing the dark colourful *'burqas'* which are in fashion nowadays, is not correct. The *'burqa'* and the *'chador'* is meant to hide the apparent beauty of the body, not for showing it. Not knowing the Shariah limits of observing

'purdah'; a group of Muslims has become so lenient (in matters of the *'purdah'*) that they permitted their women to roam almost half-naked and another group has virtually lmprisoned them within the four walls of their homes to such an extent that even when the Muslims were being massacred their women could not come out of their homes without a palanquin. Both these ways (of treating women) are wrong. The conditions prevailing in the country demand that women should be able to defend and protect themselves on their own. They must be able to move from one place to another. Instead of becoming a burden and an obstacle on the men in times of trouble and strife they must strengthen the men. I would even advise the men to teach their women to ride the bicycle even if they have to teacb it within their own houses; so that they may able to use it when required.

Question 6: Can a woman talk to a stranger by remaining in *'purdah'*?

Answer: Yes, a woman may speak to a stranger by remaining in *'purdah'* but her voice should not be soft and yielding (should be firm and unyielding). Satan should not be able to create any false hopes (in the stranger of expecting the woman to be of loose character). Hazrat Ayesha (may Allah be pleased with her) has even given religious lessons to men. She has even given a sermon on one occasion and given instructions to the army. Like all other issues, it is better to adopt a middle path in this issue also. There should not be unbridled freedom, neither should they be prevented from speaking with others when required.

Question 7: It has come in Hadith that if you look at men who are strangers is like committing the adnltery of

the eyes and we often happen to look at men? Can this sin be forgiven?

Answer: This subject is discussed in the book '*Purdah*' (Purdah and the Status of Woman in Islam), so please have a look. Actually, the restrictions on men looking at women are not the same as women looking at men. If a woman goes out wearing, the '*burqa*' then obviously men will appear before her as she walks on the street. Looking at men with lust is the adultery of the eyes and prohibited for women.

Question 8: Some women give a lot of importance to amnlets and lucky charms and they justify it saying it is permitted just as blowing (on the body etc) is permissible to get rid of the ill effects of an evil eye.

Answer: Nowadays most of the amulets and lucky charms are Satanic and polytheistic. Most of them that claim to be '*Quranic*' have some or the other problem. Hence, it is better to avoid them. The other correct '*Quranic*' amulets should be considered like a prayer. To believe and have faith that we will definitely get relief because of them without fail is not correct. Health and fitness is in the Hands of Allah and we must pray to Allah for that. Relying on amulets and lucky charms has normally the habit of people who are non-practicing (in terms of their faith and religion) and lack courage and even today we have such people.

Question 9: Is it permissible to participate in the celebration of Milad-un-Nahi (the Prophet's birthday)? How correct is it to stand up during the time of his (pbuh) birth?

Answer: To gather for narrating the life of the Prophet (pbuh) is a very pious deed. However, the purpose of the gathering should be to learn something

(from his life). However, the Prophet's birthday is being celebrated according to polytheistic traditions and the ways of Ignorance. Moreover, this method would have been stopped had it been started during the time of the Prophet (pbuh) and his companions (may Allah be pleased with them). No person can like the way the Prophet's birth is described in those gatherings.

Question 10: People usually sing songs along with music at the time of marriages and we have to attend such parties. What is the command regarding this and which kind of music is permissible (in Islam)?

Answer: No music is permissible except that by the '*daff*' (drum that is beaten by one hand). If some girls and women gather amongst themselves during marriage, sing and play music (using the '*daff*') then it is allowed. In fact, the Prophet (pbuh) has himself permitted it. But to arrange singing by professionals and prostitutes along with music is not permissible in any way. You must avoid such parties and gatherings. Wherever such arrangements have been made as part of the marriage function, you must only attend the '*Nikah*' (performance of actual marriage rites) ceremony and the '*Walima*' (post-marriage banquet) and avoid the other activities. Your position should be that you attend all lawful functions and keep away from all unlawful activities.

The next day at 11 AM on the 21st April Ameer e Jamaat and Qayyim e Jamaat travelled from Tonk to Mumbai and then towards Madras (Chennai).

SOUTH INDIA ZONE
Venue: Madras

First session (meeting)

This session started on 25th April 1947 on Friday at 2 PM sharp after the Friday prayer in the pundol of the ijtema-ground. Ijtema took place in Perumbur Berkas. This was an open (open to the public) session. More than 250 members and sympathizers from Madras Province, Hyderabad State and Mysore were attending the ijtema. Even local people were present in large numbers. There was separate seating arrangement for ladies. The proceedings started with the inaugural address of Ameer e Jamaat that is as follows:

After Hamd and Sana he said:

Friends and companions! It was decided to keep the All-India ijtema of Jamaat in Patna. However, after our decision to hold one all India ijtema, the conditions in the country changed completely. We were forced to cancel our all India ijtema and take this decision to have four regional ijtemas. That is because we wanted to reach our cadre and give them the necessary and appropriate instructions regarding the changes that were going to appear very rapidly in the near future. We were also apprehensive about these regional ijtemas and hoped that we would not have to face some unforeseen situation. But all Praise to Allah that we were able to conduct this ijtema.

Now, the speed at which India is moviug towards turmoil and destruction, it is difficult for anyone to predict that in the coming year what conditions would be

prevailing in this country. Hence, it is important that our cadre should understand their position, realize their duty and responsibility. This is the only reason for which I have come to you inspite of being very sick. I forced myself (inspite of being ill) to convey whatever is important to our cadre before conditions change very rapidly and in this way discharge my responsibility before God. Please try to understand the importance of these regionai ijtemas. Please make full use of these 2-3 days that you are getting to sit with each other. Do not waste a single moment. Moreover, after the ijtema ends please go back to your respective place and start the work according to the instructions that you rcceive.

After this speech Qayyim e Jamaat presented the annual report of Jamaat and presented the annual financial statement of accounts which has already been recorded in the proceedings of the ijtema of Tonk. Then Maulana Sayyad Sibghatullah Sahab, Qayyim of Madras zone presented the annual report of his zone.

Second session

The second session started the same day after Maghrib. This too was an open session. The number of attendees in this session was about 600 to 700. In the previous session Ameer e Jamaat had to remain seated continuously for 3 hours. He was extremely tired and started developing some pain around his kidney. He therefore could not attend this session and nominated Maulana Muhammad Ismail Sahab to preside over this session. First Maulvi Mazharuddin Siddiqui presented the invitation of Jamaat in Englisb in the form of a written speech. This speech will be published separately in the

form of a pamphlet. Then Qayyim e Jamaat gave the following speech:

Respected Chair, ladies and gentlemen! Every way of life and school of thought / ideology is based on certain principles and poses some demands and requirements before its foliowers. The implication of accepting and following that ideology is to fulfill those demands and requirements. Whatever that ideology expects you to accept and adopt should be accepted and adopted without the slightest hesitation. Whatever it tells you to keep away from should be left alone. Whatever and whichever thing in life it wants to be done should be performed without any vacillation, even if one has to sacrifice ones benefits and accept huge loss instead. The people who follow the ideology in this manner are its true followers. It can spread only through such followers and if that ideology wants to establish itself in this world then it needs a strong group of such dedicated and committed followers. History is testimony to the fact that whenever an ideology or a way of life has established itself in this world – it was possible only because of such followers. As far as those people are concerned who only offer lip service, who accept it verbally but their lives, their work and dealings give evidence that they are not ready to offer any sacrifice and not ready to accept any loss in its path, such hypocritical followers are worse than the ones to openly reject that ideology. If they profess to accept the ideology then they are liars. We do not require any other proof of proving their refusal and lies in this matter. Their position according to that ideology and according to its sincere followers is worse than those who openly reject it. They are hypocrites and hidden enemies who are cutting the roots of our movement by posing as our friends. Such

people can prosper in a party or organization only until they remain hidden or the organizational awareness or strength is not to a degree, which can identify such people and throw them out.

To further clarify what I have just stated, please look that the two major ideologies prevailing in our country. One is 'Indian nationalism' or 'patriotism', which has replaced religion for three fourths of our population. Their demand is that in our country the majority should get preference over all things. The people who claim to accept this ideology are always ready to do anything to benefit the nation and protect it from any loss. They shall do so even if it may hurt other countries, communities and even the smaller groups in their own country. They shall continue to move along the same track even if such behaviour is cruel and shameful if you look at it on humanitarian grounds. Thus only such people can get place in these nationalist parties and if they do not have such emotions and are not ready for such work then they can never remain in those parties and will in fact be termed rebels and renegades even though they may be of very noble character and high morals. There are thousands of such examples in the nationalist parties and there is no need for any references.

In the same way, the other ideology is based on 'community worship' or 'semi-nationalism'. By accepted this ideology it implles that you will give preference to the benefit of your community over others. You wlll not hesitate in doing any work that benefits your community or hope that it may benefit your community. You will stop from doing any work that will hurt or is likely to hurt your community. You will do so even if such behaviour is cruel and shameful if you look at it on humanitarian grounds.

You shall do so even lf it may hurt other countries, and the other communities of your country. The underlying principle of 'community worship' is that all those works and methods are pleasing and acceptable which benefit your community and all those works are wrong and unlawful whicb hurt your community. There are hundreds of examples before us. Even in Muslims the people who follow the principle of 'community worship', for them although interest, liquor, song and dance are prohibited and unlawful according to their religion, they are opening Muslim banks, Muslim insurance companies, Millat Art Production and other film companies. They are taking contracts of producing alcohol and other banned substances with complete boldness as if the benefit of our community lies in such things. The rcsult of this 'community worship' is that you will never see any efforts towards following Islam and check if Islam gives some guidelines in their politics, social, employment and all other collective / public issues although it is only through Islam that they became Muslims and become claimants to their separate rights. They can make such people their members, leaders and even "supremo" who might serve the interests of their community, even if he may be presenting a very image about some of the most fundamental tenets of Islam and damaging it. That is because they are community-worshippers and for them community benefits overrides all other causes. They can accept the decline of Islam but cannot tolerate any loss to the community.

Gentlemen! The religion Islam on which you and me have brought about faith (*'Iman'*) is also a way of life. It has some rules and a specific doctrine with fixed expectations and responsibilities. Like the other religions

and ways of life, Islam too makes it obligatory for its followers and adherents to follow certain things and renounce or leave certain things. Islam commands its followers to change and refrain from their own way of doing things and do things in the way Islam commands instead. It tells them that if they want to remain true to the faith they have accepted then they should not care about any other thing and its teachings. They must obey all that Islam commands without any hesitation, refrain, and keep away from all those things, which Islam has prohlbited. Just as any other ideology that wants its adherents to strictly comply with every single work and business according to the rules set by it to prove that they are true adherents and followers of that ideology, in the same way Islam also demands its followers and says that: if you call yourselves Muslim then you must prove your claim through the way you lead your entire life, by all your transactions and all your relations. You must bear true witness to the truth of Islam in your private life, your family life, your moral, cultural, social, economic and polltical and public life. You must prove that Islam is dearer to you than yourself, your children, your family, your community and even your own country. You can put yourself at risk, jeopardize your own family, your community and even your country and the whole world but cannot tolerate Islam to be in peril. You can tolerate even a big loss to them but it is impossible for you to tolerate the slightest loss to Islam. These are the kind of people who are real Muslims in the eyes of Allah and His Prophet. Islam can spread only through such Muslims. Moreover, if at all Islam will be established anywhere on earth in the future then it can only be at the hands of such Muslims.

As far as those people are concerned, who call themselves Muslim but at the same time profess nationalist, community-worshlppers, socialist and communist have not understood Islam at all. On the other hand, either they do not understand the A B C of other ideologies or are blank about anything. That is because as I have said earlier every ideology has its own requirements and expectations and it is not possible for one person to cater to and fulfill the requirements of these competing and contradictory ideologies. Hence a person who professes a multiple of ideologies has to be a true follower of one and a hypocrite of the other; he will be loyal to one ideology and a traitor to another or be unfaithful to all. Especially since Islam takes its followers completely under its grip, gives very specific instructions and commands regarding each and every aspect of life and its expectation from Muslims is "اُدْخُلُوا فِي السِّلْمِ كَآفَّةً" (enter into Islam completely and whole-heartedly). Therefore, a Muslim can only be a Muslim at one point of time and nothing else. Moreover, if he claims to be someone else then we must understand that he is not the kind of Muslim that Allah and His Prophet (pbuh) expect a Muslim to be. A Muslim is expected to bear witness to the following by his words and deeds namely:

(1) He does not accept any other Lord, Master and Sovereign of the earth besides Allah.

(2) He does not accept any leadership, guidance, authority and headship that do not accept the obedience of Allah and His Prophet (pbuh).

(3) He believes that for any law and constitution to claim true legitimacy should acknowledge the Divine Guidance to be its source and foundation.

(4) He believes that he is accountable for every word and deed before God.

All these things listed above is cutting at the roots of all other worship besides that of Allah and hence these two kinds of worship cannot go hand in hand.

This is the work, towards which we are toiling hard in order to bring it to the attention of Muslims. We invite them to keep introspecting their lives and efforts themselves. They must take stock of their business dealings, their relationships, their leisure pursuits and their ambitions as an individual and a community and sec how much of it is patterned according to the fundamentals of Islam and how mucb is not. A *'Mufti'* (person giving Islamic opinion) or a *'Qazi'* (Islamic judge) might make a mistake in judging your faith and Islam. However, if you accept Allah to be the Knower of the Unseen and *'Aleemum Bizaatis Sudoor'* عليم بذات الصدور(Knower of what is in the hearts) then you cannot escape judging the condition of your own conscience in terms of obeying and following the religion (Islam) that you consider to be your basis of success in this world and the Hereafter. It is quite possible that your verbal claims and slogans will impress people and even mislead some. However, the entire reality cannot remain hidden from God. He will not look at your names and your slogans but will examine your work and your intentions. The model of Islam that you are currently presenting before the world appears nothing else but *"Khasarud Duniya Wal Akhira"* خسرالدنيا والآخرة (failure in this world and the Hereafter). The Islam you are practicing is painting a very bleak picture of the real Islam before the world and is misleading them and the Book of Allah is testimony to the fact that this kind of Islam (that

Muslims are presenting) shall have no place in the Hereafter. Islam also presents two alternatives like other idcologies and ways of life. One is to accept it completely and wholeheartedly and the other is to reject it completely. There is no possibility of remaining Muslim and non-Muslim together at the same time. However, if you insist on remainlng so then the fate of the previous Muslim nation - namely the Jews is before you. If you want to escape this destiny then the only way is to bring true faith in the Divine religion (Islam) and give true wituess to your faith through your lives, your transactions, your words and deeds and your efforts and exertion.

We tell our non-Muslim brothers that Islam is not the property of Muslims nor is it the sole legacy of their ancestors. This is the only righteous path for the entire humanity, which God has bestowed on humanity for its guidance. This is not a new way. Ever since the world came into existence and wherever Divine guidance was revealed - the same path (to salvation) was shown. Namely that man must remain an obedient slave of Allah. He must adopt goodness and pious deeds, avoid evil deeds, he should not commit oppression and excesses on people, discharge the rights of others, support the weak and the needy, make arrangements for the implementation of Divine laws on this earth. Those who are disobedient and rebel against Allah should remain subservient to Islam and the people should remain protected from their evils and mischief even if these rebels were to remain on the earth. This is known as Islam in Arabic. It might have had different names in different languages but its reality remained the same inspite of difference in language. This rellgion was send to you in the same manner as it was to other nations and it was send in its final form towards the

Arabs. When you and some nations disregarded some of its parts, mixed it with the religion of others and totally ignored some of it then it was send once again to a community. This community protected that guidance (Islam) and protected the biography of the one (the Prophet (pbuh)) who brought that guidance. Thus this (Islam) is something that you had lost but actually belongs to you (and which you now need to reclaim). Don't frown upon it as if it were something foreign, rather thank God that he has returned you back something that you had lost. If you wish to see it in its original and pristine form then study the Quran and look at the lives of the Prophet (pbuh) and the Noble Companious (may Allah be pleased with them). Do not form an opiuion about Islam by looking at the lives and transactions of Muslims. The way you have forgotten about religion and faith and become engrossed in nationalism, community-worship and materialism, in the same way Muslims have also turned their backs to Islam and are engrossed in the same things. For the Muslims of today, Islam carries no other use except as a national slogan in their meetings and processions. Please study Islam with an open mind. Examine and test all its aspects. We have presented it in the form of a system in its original form. If you are prepared to understand it then we are ready to help you in every possible manner. It is very surprising that you study Socialism, Communism, Nazism, Fascism and every other ideology and look at all its good and bad aspects. On the other hand, you look at Islam with blinkered eyes and through the prism of prejudice. This is because of the people who associate themselves with Islam are your political rivals. Islam is a dlvine religion and is a blessing for all the servants of God just as water, food-grain, fruits,

flowers, rains and all the other things created in the sky and the earth. When you do not avoid these blessings why do you try to avoid the blessing (of Islam) merely because it is practiced by Muslims?

My dear brothers!

This is a very clever plot of Satan. He creates various obstacles for man to divert him from the truth. You are being trapped by him (Satan) and spoiling your worldly life and your Hereafter. We are presenting the religion of God before you. This is our responsibility which our Lord has given us. He has commanded us to spread every good and virtuous thing to those who do not know it, so that they may also benefit from it. In this way, the evils on this earth would end. At the time when you will have to give account to Allah on the Day of Judgment, Allah will ask "Some of my servants had presented my religion before you, they had requested you to ponder over it, but you did not pay any attention". Please tell me, what answer will you have theu? This Day of Judgment is going to come and nothing can stop it from coming except a heartbeat.

I hope my Muslim and non-Muslim brothers will ponder over my words in a calm and composed manner.

Some unpleasant events after the Madras Ijtema

The people who are aware about our ideology and our methodology know qulte well that it is not our style to quarrel with other people and other parties. Therefore, we did not want the trouble created by some rabble-rousers and certain irresponsible people on the occasion of our regional ijtema at Madras to come on record in our proceedings. But after such unfortunate behaviour by the public, the stand that some of our leaders and our cadre adopted and openly supported the mischievous elements

and tried to spread misgivings about Jamaat-e-Islami, it became imperative for us to describe the entire episode in brief accurately.

The annual proceedings of Jamaat were being read out iu the first session of the ijtema. Around 4 PM a 40-50 strong crowd waving Muslim League flags came and started shouting slogans at the main entrance of the ijtema-hall. They made such a loud commotion that the voice of our speaker could not be heard by the audience inspite of using the loudspeaker. Ameer e Jamaat was presiding over the session. He instructed Qayyim e Jamaat (who was reading the proceedings) to stop and requested the audience to remain silent. There was pin drop silence in the ijtema-hall. The crowd that had gathered outside kept shouting and creating a commotion. Some people even entered the ijtema-hall and tried to create a ruckus inside. Some climbed on the main entrance of our ijtema-hall and hoisted the Muslim League flag. Some of our workers who were standing near the entrance told them that there was no need to create such a fuss if they just wanted to hoist their flag. If you had told us, we ourselves would have hoisted your flag. Now please join us inside and listen to the proceedings. In this way, all the people became seated and the session started again and continued.

It would appropriate to mention here that the police which had arrived (at the ijtema) to maiutain law and order tried to intervene many times but our volunteers told the police very clearly that we ourselves are responsible for maintaining law and order within and inside the ijtema-hall. We do not need your support. Please allow us to handle the situation.

In the second session, Maulvi Mazharuddin Sahab and Qayyim e Jamaat gave speeches, which around 500-

600 people heard with a great deal of patience and in rapt attention. When Qayyim e Jamaat ended his speech, which is presented above, a worker of the Muslim League Dr Nematullah Sahab wrote a questiou on a chit of paper and sent it to Qayyim e Jamaat. The question is as follows:

"Can Islam and Muslims both be served at the same time? And if they cannot then what is the reason"?

At the same time, a religious scholar (Aalim) who belonged to the Muslim League and appeared to be quite senior and old also wrote a question to Qayyim e Jamaat that is as below:

"Will we go to Hell, if we make a disobedient and mischievous person our leader"?

Barely had Qayyim e Jamaat reached the microphone to answer these two questions when around 200-300 people suddenly stood up and started shouting slogans like - "Loug Live the Muslim League", "Long Live Qaid e Azam", "Long Live Pakistan" and "Down with Jamaitul Ulema". They made such a loud commotion that we were unable to hear anything. Qayyim e Jamaat used the loudspeaker, requested, and advised the members of Jamaat and our sympathizers to maintain utmost calm, ignore whatever slogans the rabble-rousers are making and not to answer back. Jamaat has been formed to establisb peace and to put an end to the turmoil in this world. Even if some of our cadre is injured at the hands of these rogue elements, still we must tolerate it with a lot of patience and determination. To sacrifice your life to stop turmoil in this world is bravery not cowardice. We have risen with the mission that was entrusted to the Prophets. We have to teach morality to the world. We have to answer stones with prayers just as our leader (Prophet

Muhammad (pbuh)) did. So, please control your emotions.

That is why all our members and sympathizers kept quiet and remained seated at their respective places and did not move even slightly. Then the rogue elements started moving towards the stage and threw some shoes here and there. Seeing this, Dr Nematullah wanted to reach the stage in order to calm the situation by counseling the rogue elements. But the rabble-rousers and mischief mongers started abusing even Dr Saheb. He pleaded with them to listen and asked them to stop in the name of Allah, His Prophet, the Muslim League and Qaid e Azam. He told them that I am a worker of Muslim League. I have given many sacrifices for the League and I am ready to lay down my life for Pakistan. However, his words fell to deaf ears and the rabble-rousers and rogue elements coutinued to create mayhem. In the end, Dr Saheb started shouting slogans of the Muslim League. This calmed down the rogue elements a bit. Dr Saheb then said: "This is not an ijtema of Jamiatul Ulema but of Jamaat-e-Islami which is carrying the flag of complete Islam. They want to establish Islam as a way of life. I have given a question to the speaker. Please allow him to answer my question and state whatever he wants to convey". Hardly had Dr Saheb completed what he was saying when the crowd started shouting once agaiu and created an even bigger ruckus than before. Then another League worker who was a President or Secretary came up to the stage and tried to calm down the commotion in the same manner as before but it was a futile attempt. In the end he started saying: "I am a Pakistani. Its formation is the purpose of my life. Whosoever opposes it is our euemy and we shall crush him ...etc etc. This reduced the

tempo of the rogue elements and they were requested to listen to the answer posed by their leader. Thus some of them sat down and some remained standing; bowever there was some degree of silence now in the ijtema-hall. Then Qayyim e Jamaat gave a small speech and the session ended.

"My dear brothers! I was very sad to see that you do not have any patience and tolerance. Your emotions and feelings have so overwhelmed you that you do not care about the glory and prestige of yourself, your community and your religion. You must reflect on the things that you have done in the last half an hour to 45 minutes. Which principles, culture and civilization can justify such behaviour? We presented some things before you and you were given the opportunity to present any objection or any doubt or suspicion without any hesitation. Eveutually two of your respected workers even presented two questions. But instead of listening to those questions and trying to understand their answers, you started creating a commotion. It means that you do not care for anything whether it is right or wrong. Your wishes are paramount and supreme and must be followed irrespective of them being right or wrong. Please reflect and ponder. You will never be able to prosper in this world with such an attitude. You do not have the slightest discipline and order in yourselves. Everyone has become his own leader, has become a servant of his own whims and fancies to such an extent that he is not ready to obey even the leaders he himself has chosen.

Anyways I was happy to see that finally you were able to control your emotions and I was satisfied to note that your moral sensitivity is still not dead and if nurtured properly, it can overcome your other emotions. Before I

say anything about these questions, I want to clarify at the outset that our invitatiou is towards Islam and nothing else but Islam. We do not add anything to it nor subtract anything from it, for the simple reason that we and for that matter anyone else simply does not have the authority to do so. Whatever we preseut has the backing of the Quran and the Sunnah. Hence, whatever objection is raised on us and on our invitation should be backed by the evidence from the Quran and the Sunnah. Our answer to those objections should also be evaluated on the same lines. If someone does not accept this standard (of the Quran and the Sunnah) of evaluation then we do not have any answer for them. I also wish to state very clearly that; we decided to live and die for the sake of this invitation and this cause. No power on earth can move us away from it nor can they frighten us. Yes, you are welcome to step forward with proof, evidence from the Quran and the Sunnah. If you can prove this path to be false and wrong through the teachings of Allah and His Prophet (pbuh) then not only would we leave it but also announce our mistake from this very stage and will also thank you for showing us the right way. But if someone thinks that he will be able to turn us away from the truth by creating noise, commotion and an uproar then he is mistaken and he should clear his misunderstanding as soon as possible.

Now as far as your questions are concerned, let me state that tomorrow after Maghrib there is a public speech in which our Ameer will present his invitation to the public and you will have a chance to present all the questions, objections and doubts that you have. Hence I suggest that I should give these questions to him to answer. In addition, he will answer these two questions in his speech tomorrow.

You will get much more authentic, logical and satisfactory answers from him. Maybe my answers might not satisfy you and the issue may not be resolved. Hence this meeting comes to an end here.

After this, the rabble-rousers again started creating commotion and entered the store and kitchen of the ijtema-hall. They stole the food of at least 50 people and with utter lack of remorse; they started eating that food on both sides of the main road.

In between all this upheaval, the police ordered one more vehicle for their own support and wanted to interfere repeatedly. They even taunted our cadre by addressing them as cowards. They said: "You are strange people. You do not care about your own respect. You are being insulted and affronted and you are preventing us from intervening instead". But the workers of Jamaat kept telling the police that: "Please do not intervene, we assure you that there will be no confrontation and rioting. Riots always happen when there is retallation and we have decided that no matter what these people do, we are not prepared to accept that we beat our own brothers with sticks and fire bullets on them with your help.

Around 11 PM when the rogne elements dispersed, things settled down and there was no chance any further disturbance, the President of the session Maulana Muhammad Ismail Saheb and Qayyim e Jamaat got up from the stage and returned to their respective accommodations.

Qayyim e Jamaat gave a complete report about this incident to Ameer e Jamaat. He said that since we have come here to reform people and not to put them into difficulty, we should leave the place of the ijtema and the entire programmes of the ijtema tomorrow should take

place at the place Ameer e Jamaat was staying namely the residence of Maulvi Nazeer Hussain Sahah Kasuri. The public meeting scheduled tomorrow should also be cancelled because we do not want to force people to listen to us. If the people of Madras do not want to listen to us then we will not insist on making them listen.

The next day on the 26th of April a person probably by the name of Abdul Hafeez came to the Ameer e Jamaat and said that he along with reasonable people were deeply hurt by the incident that happened yesterday and we are very embarrassed by the fact that the people of Madras did such things which were below dignity. Even the leaders of Muslim League are feeling bad about it. When we came to know that you have cancelled your public meeting today, all the educated and reasonable people are feeling sorry about it. Your literature has been spreading in Madras since a long time and we hoped to listen to your invitation through your own self. Allah had given us this opportunity but some rogue elements have now created this unfortunate situation. Please do not deprlve us of this opportunity. We assure you that such a situation (of disturbance and indlscipline) will not be repeated.

After hearing this Ameer e Jamaat said: "You might be knowing that for the last two to two and a half years I am suffering from kidney problem. Only last year I got operated but the problem reappeared. It was not possible to make such a long journey without jeopardizing my health. But seeing the delicacy of the situation and realizing my responsibility I set forth from my house in this very (fragile) condition. I wanted to share whatever little light of knowledge Allah has given me with you brothers and explain to them their responsibilities as Muslims and as members of the Muslim Ummah and what

is their actual situation. But the Muslims of Madras demonstrated yesterday through their attitude that they do not want to listen to me and hence I cancelled the public meeting today. That is because I have no intention to make those people listen to me if they do not wish to do so. As far as my religious responsibility is concerned I have fulfilled it. Now if they realize their mistake and want to listen to me then "*Bismillah*" I am ready to serve you. However, the local leaders of Muslim League should assure me that they would keep the public under control whoever is under them. I do not care about people disrespecting me but I cannot tolerate the disregard to Allah's religion and the invitation (*Dawat*) of His Prophets, especially when the perpetrators are Muslims".

Abdul Hafeez Saheb took this message and left. Then in the daytime, many well-known people came and they expressed regret like Abdul Hafeez Saheb. Ameer e Jamaat gave them the same reply. He also tried to explain to them that the moral condition of Muslims has declined considerably under the leadership of this nationalist movement and it is highly regrettable. In the name of "community awareness", certainly certain demands have been created within them and their passions have been inflamed regarding getting those demands fulfilled. But neither have they been imparted any moral training nor has any feeling of patience and endurance created in them.

To make the masses so wild and uncontrolled is very dangerous from all aspects. I fear that they might do something unwarranted for which the Muslims of Madras and maybe even the Muslims of entire South India shall then have to pay a very heavy price. If they continue to tread this path then very soon they will encounter a big

accident. Not caring and giving no regards to your own leaders is highly regrettable and extremely worrying. You must pay attention to it immediately. If you do not bring about any improvement in this aspect then very soon (you leaders) will realize that your followers have started insulting you in public and disrespecting you. The temperament of the masses is like fire and water. They are capable of destroying their own house just as they are capable of destroying those of others.

Inspite of all this I am forced to say with deep regret that except Seth Sir Muhammad Jamal Sahab there were very few people who really regretted what happened. Most of them were proud of the fact that the Muslims of Madras have become so attached to the Muslim League that now they cannot tolerate the presence of any other party among Muslims, even if it were inviting people to the truth.

The same day a few minutes before Maghrib, about 6-7 leaders of the Muslim League including Janab K.T. Shareef (Secretary Muslim League), Janab Ataullah Sahab (MLA Central), Janab Abdul Hamid Sahab (MLA leader Muslim League Assembly and Party) and the elderly person who had asked the second question in the ijtema yesterday, came over and expressed the desire to meet Qayyim e Jamaat. He therefore came out to meet them. After introducing each other Janab Shareef Sahab enquired about the public meeting of Ameer e Jamaat and Qayyim e Jamaat presented him the same things which Ameer e Jamaat had conveyed to Abdul Hafeez Sahab and told him that having or not having this public meeting is entirely their wish. These discussions were going on when suddenly there was a very big commotion in the ijtema-hall. The noise and din was so high that it was not possible to continue the ijtema even in the residence of

Ameer e Jamaat where the ijtema was convened today. We sent a message to our workers not to retaliate and tolerate the insults and nonsense of the rogue elements with a smiling face because we consider them to be quite helpless. That is because their leaders never thought it necessary to teach them about order and discipline. Whatever they have learnt they are practicing. You do what has been taught to you.

At the same time Qayyim e Jamaat requested the leaders of the Muslim League to go and control their followers because neither you nor us would be able to take any decision without things coming under control.

All these leaders went to the ijtema-hall. The hired goons had put up many pictures of Jinnah in the entire ijtema-hall. They were making a commotion everywhere and too much mischief. Their leaders silenced them after continuous efforts of almost an hour and gave some slogans to please them. Now please tell us, do you want to listen to the speech of Maulana Maududi or not? If you want he will speak if you do not want then he will not. To this, the crowd of about 600-700 replied, "Never! We will never listen to him". After this their leaders told them to disperse but they continued making a commotion and shouting for a long time. When we checked and surveyed the ijtema-hall a lot of utensils and mattresses were missing from the ijtema-hall.

The police was present in large numbers during this entire episode. They had made a lot of security arrangements because since morning it was quite wide spread that the hired goons would come prepared to the ijtema-hall and set it on fire. Inspite of all efforts by the police, the workers of Jamaat did not allow the police to act and intervene and told them that these people have

become crazy with their emotions running high and have lost their balance right now. It would be injustice to beat them with sticks and fire them with bullets. We are not feeling angry with them but feeling pity instead. We are hopeful that Insha'Allah we will succeed in getting rid of their disease.

We hope that after this incident the senior and responsible Muslim leaders of Madras will sit together and ponder about how to control and remedy this situation. However, we were very disappointed when we came to know that things were being cooked up the next day to justify the commotion and upheaval done by these rogue elements. Some said that these people had some personal enmity with the *'Nazim'* (in-charge) of the ijtema. Some said that it happened because the people of Muslim League were excluded from the arrangements of the ijtema. Some said that this disturbance happened because when one of the Jamaat members was asked about the purpose of this ijtema – he replied – to turn people into Muslims. This angered the people...etc. The justification, cooking and inventing of excuses did not eud there. In fact after a few days the President of Madras Provincial Muslim League Janab Muhammad Ismail (MLA) got a long statement published in many newspapers in which he tried to justify the actions of these hooligans by saying that the speeches (by Jamaat-e-Islami leaders) in the ijtema contained many unjustified and inappropriate attacks against the Muslim League and its leaders. Hence there was a need to react strongly against such an attitude. Maulana Maududi received one more letter from one of the leaders of the Madras Muslim League.

Respected Janab Sayyad Abul A'la Maududi Sahab,

As Salam alaykum wa Rahmatullah

I heard from some people that you have returned from Madras – sad and disappointed. You have called the people here as uncultured etc. There is no doubt that the public made a commotion in your meeting but this was not a mistake of the public but it happened because of the wrong attitude of some of your workers. We believe that the Muslims of Madras trust Mr. Jinnah and accept him as their leader. But this does not mean that they should refuse to listen to the thoughts of other parties.

Actually whatever happened in Madras was because of Mr. (...so and so). This person is famous in Madras as a Congressman. He always abuses Mr. Jinnah and criticizes the Muslim League. As the public was angry with him from before and as the ijtema happened with him as *'Nazim'* (organizer), the people thought that this ijtema is definitely against the Muslim League. However, later on we came to know the reality that your Jamaat has no relation with the Congress or the Jamiatul Ulema. We appeal to you earnestly that if you want the work of Jamaat-e-Islami to spread in Madras then you must remove two people from here Mr. (...so and so) and Mr. (...so and so). Till as time these two gentlemen will remain here in Jamaat, believe me Jamaat-e-Islami can never prosper in Madras. Because these two people are completely unreliable in the eyes of the people.

I hope that you will forgive our mistakes because of which you faced many difficulties. I will appreciate if your reply back.

Was Salam

Signature...

19 April 1947

Ameer e Jamaat replied to the above letter in the following manner –

Respected Sir,
As Salam alaykum wa Rahmatullah

I received your letter yesterday. There is no doubt that I have returned back from Madras, sad and disappointed. But please do not think that this sorrow is for myself or that I am angry with my Muslim brothers. Rather, I am saddened at the condition of the Muslims of Madras. Their condition is highly regrettable. And I foresee that with this condition the Muslims of Madras will suffer a lot. I have conveyed verbally to the leaders and respectable elders of Madras that the people becoming so much uncontrolled and wild is not a good thing as there is a possibility that they may do something totally against their own leaders and this will have very serious repercussions on the entire Muslims of South India. It is obvious that what the Muslims of Madras did, was neither upon the instigation of their leaders nor did their leadership agree to such misbehaviour. Then what other meaning can one derive except that they have goue beyond the control of their leaders. They have become their own leaders and some irresponsible and rebellious person can instigate them very easily. Today this thing happened with us and so there was no negative reaction. That is because we are their well-wishers and will always do well to them even if they do something damaging against us. However, if they do such a thing against some other party, which is as rebellious and wild as they are and which is backed by the majority then it can become a reason for some very dangerous riots and disturbances. I

wanted to convey this to the leadership of Madras so that they understand the situation well and try to rectify it.

You have mentioned Mr. (...so and so) and Mr. (...so and so). Even if what you state is 100% correct, still is it permissible for them to enter our ijtema-hall with drunken goons, throw shoes, run away with food and steal other things from the ijtema-hall and put up portraits in the hall of a religious organization? I am surprised at how you can justify the inappropriate and wild actions of the mob by blaming Mr. (...so and so) and some other person. For a moment assume that this ijtema was that of the Congress Muslims. Would this kind of behaviour be justified even then?

I had enquired with our members of Jamaat-e-Islami, there and then. I had investigated all your allegations against them and had advised them to work very cautiously. Nevertheless, it was not possible for me to throw out the few people who had accepted our invitation of the many thousands of Muslims of Madras for the sake of people who did not respond to our invitation. 72 people have come forward to work for Jamaat in Madras, they will soon move ahead in the Jamaat Insha'Allah, and the people who are not as pious or capable will lag behind.

Yours humbly
Abul A'la
7 May 1947

We have described this entire episode as it is and we hope that this will clear the misconceptions and misunderstanding that is being spread in some of the zones of South India, based on baseless propaganda and false allegations.

Third session

Saturday 26 April 1947

This was a special session and took place at the residence of Ameer e Jamaat. Only arkaan (members) and sympathizers of Jamaat attended this session. The following are the proceedings of the same:

1. The remaining report of Madras province was read by its Qayyim.

2. Maulvi Muhammad Yunus Sahab – Qayyim of Hyderabad state presented the annual report of Hyderabad.

3. Sayyad Abdul Hakim Sahab – Qayyim of Mysore province read the annual report of his zone.

After this, the suggestions that had come through the members and units of Jamaat of South India were presented. First Qayyim e Jamaat would read out the suggestion or recommendation and then other people would be given an opportunity to speak in favour or against it. In the end Ameer e Jamaat would give his opinion or decision and then again the people would be given an opportunity to speak if they did not agree with it or had some doubt regarding the same. But such a situation did not arise. The suggestions and the decisions on the same are written below in serial order:

Suggestion # 1: Hyderabad province is very backward in terms of education and hence there is a very large population that understands only very simple and plain Urdu. To acquaint them of the invitation of Islam it is necessary for the book 'Khutbaat' (Let us be Muslim) to be published in the form of small booklets (instead of one single book). Since each booklet will have much less pages, people will be able to read it and purchase it much

easily and this might pave the way for further expansion of work.

Clarifying more about this recommendation Maulvi Muhammad Yunus Sahab briefed regarding the local conditions in Hyderabad and asked Ameer e Jamaat two questions listed below:

(1) Will it not ereate a misunderstauding that Jamaat is out to make money through this endeavor namely publishing the same book in the form of smaller booklets?

(2) All our books present the same thing. Splitting it and publishing them in separate form will be like showing different parts of the human body. By doing this the reader will not be acquainted with our complete message and he will not be able to understand our objective. How will you overcome this shortcoming?

Answering the above 2 questions Maulvi Muhammad Yunus Sahab said that there is no need to worry about such a thing in Hyderabad province and that people would perceive it to be a money making move. In fact people are themselves demanding it and as Markaz has stopped publishing 'Khutbaat' in the form of separate booklets the work of propagation has suffered a lot.

Answering the second question Yunus Sahab said that by publishing each sermon ('Khutba') of Ameer e Jamaat separately there is a danger that our complete message will not reach the reader. Hence 'Khutbaat' should be divided into 5 parts and then each part can be published separately. For example they can be published as: Fundamentals of Islam, Fundamentals of Prayer, Fundamentals of Zakat, Fundamentals of Hajj and Fundamentals of Jihad. In this way the complete message can be couveyed.

Ameer e Jamaat: If this is the situation then special permission to do so, (print 'Khutbaat' in separate booklets) is granted but your workers and volunteers should use this only for propagation. You must not advertise it nor must you keep them in the general bookstores. Moreover, if you see that some misunderstanding is being created (regarding its commercial motive) then you must stop printing them in booklet-form.

Maulana Sibghatullah Sahab: The situation of Madras is very much similar to Hyderabad. There also there is a severe need to publish 'Khutbaat' in the form of booklets.

Ameer e Jamaat: Please order the same according to your requirement from Hyderabad. But in Madras also please do not advertise it nor keep in the general bookstores.

Suggestion # 2: In India the majority community is non-Muslim and our literature has been written with only the Muslims in mind. So in order to spread our message among non-Muslims it is necessary to prepare simple (easy to read and understand) literature keeping in mind the psychology of non-Muslims and it must be translated into languages that the non-Muslims understand.

Ameer e Jamaat: There are two aspects to this question. First, we must convert the titles and topics that we already have into easy and simple language and secondly we must prepare new literature keeping in mind the psychology and needs of non-Muslims. To which aspect do you wish to point out?

Maulvi Muhammad Yunus Sahab who gave the suggestion said: I was trying to point out to the first aspect.

Ameer e Jamaat: Last year during the ijtema in Allahbad we had make a circle (wing) for preparing literature for the general public. However, this department has not done any work so far. Our members and sympathizers should themselves step forward and do some work in this direction. It is very difficult for me to start some new projeet. I pray to Allah that He grants me enough strength to complete the "Tafheemul Quran" (the exegesis of Quran written by Maulana Sayyad Abul A'la Maududi). I can give instructions regarding work and can even supervise it, but it is very difficult for me to do that work on my own. As far as simplifying the language and making the method of conveying an idea easier, is concerned, it is definitely required but there is no need to create separate literature (exclusively) for non-Muslims. The non-Muslims are not one homogenous group but made up of multiple factions. Addressing them separately is neither possible nor recommended. Every invitation is designed keeping in mind the audience that is directly before the person who invites and it is through the invitation that people come to know about the invitation and what is wants. The Holy Quran has also adopted this method although the reform of the entire world is before it. Still it addressed only the Arabs who were its original addressees. The Quran criticized their perversions, described their ili deeds and presented its invitation keeping in mind their needs and their temperament. But you see that Islam spread throughout the world through this very Quran. Every person who reads the Quran can understand Islam through it and find out its demands. Similarly, the other ideologies also address the people before them and the whole world understands that ideology through that address. Take the example of the

civilization and philosophy of Europe. This resolves the problems of the people of Europe and debates only their specific conditions. Nevertheless, the whole world understands that philosophy and even being influenced by it. Hence, there is no need of any separate literature for non-Muslims to spread the message of Islam. In fact, whatever literature has been written for Muslims is sufficient to explain Islam to the non-Muslims. The real need is to have a strong organization and a strong Jamaat, which comes up with this invitation and demonstrates Islam by putting it into practice.

Suggestion # 3: The third suggestion was the same that was presented in the ijtema at Tonk and registered as Suggestion # 3 there. So there is no need for repetition.

Suggestion # 4: The verses of Quran should be sorted and compiled in the form of 'khutbahs' (speeches) that increase the faith in Allah, His Prophet (pbuh) and the Hereafter. So that the people and the members who do not study the Quran deeply and they cannot search and arrange the verses of the Quran by themselves, would be able to understand the basic teachings of Islam through those 'khutbahs' and they would understand the Quranic method of inviting people.

Ameer e Jamaat: Please note this recommendation and passed on to the Department of Quranic studies with instructions to study the same. As far as the Quranic way of inviting people to Islam is concerned, Maulana Amin Ahsan Islahi is writing a detailed book on it and shall soon be published. (This book has now been completed).

Suggestion # 5: Apart from Urdu, the other languages like Arabic and Persian are commonly spoken in Muslim countries. The faster our literature is translated in these languages, sooner will people of similar thought and

temperament be attracted towards our invitation in these Muslim countries and will then spread in them. Hence, we must pay special attention to them. Then the importance that the English language commands in the cultured world also cannot be denied. Hence, English translation of our literature should be published as soon as possible.

Ameer e Jamaat: We are already doing this work according to our strength and resources and we want to speed up this work as much as possible. However, neither do we have enough workers nor do we have enough translators. We are also unable to procure the required paper for printing. We have only one person so far to translate into Persian and he is currently in a lot of difficulty. The translation work into Arabic has also slowed down because of the unavailability of the right workers. Inspite of many efforts we could not find anyone who is ready to work full time for us and carry out the required translation work into English. Rest assured, we are fully aware of this requirement.

Suggestion # 6: The arkaan (members) should be updated regarding the sorting of arkaan (members) according to their talents, that was done in the ijtema of Allahabad. For example, we can publish their quarterly progress report in "Kausar".

Ameer e Jamaat: We have not been able to carry out any satisfactory work in this direction. We will implement your suggestion once we are able to make some progress along those lines.

Suggestion # 7: Jamaat must start a weekly or a fortnightly magazine in English to cater to the propagation amougst English knowing people and among non-Muslims.

Ameer e Jamaat: We ourselves are feeling the need for it. However, the lack of the right people is becoming an obstacle in carrying out this task. Those who can help us in this matter are requested to support us.

Suggestion # 8: Last year during the ijtema at Allahabad, there was a suggestion to publish the quarterly reports of different units /zones of Jamaat, which would provide the report of their activities and programmes. Jamaat would come out with a weekly or fortnightly newspaper or magazine in simple Urdu – this recommendation was accepted. We do not know for which reason this suggestion could not be implemented.

Ameer e Jamaat: We are publishing whatever is important in "Kausar". We do not want to cultivate the pleasure of publicity (showing-off in our cadre). He (Allah) knows everything for Whom we are working. We publish only those things, which might be useful for spreading our invitation and propagation. "Kausar" is presently fulfilling this requirement. Therefore, there is no need to start another newspaper merely to fulfill this requirement. However if we feel the need to start a weekly to increase the pace of our invitation then we will definitely do so.

Publication of literature in South Indian languages

After the suggestions, the question of establishing publishing houses for coming out with literature in the major South Indian languages (Tamil, Telugu, Marathi, Kannada and Malayalam), was discussed. Ameer e Jamaat told the members of South India that the conditions in the country are developing in such a way that it is extremely difficult to do the work of propagation in the Urdu language in South India and other Hindu-majority areas.

Anyways it was quite difficult to spread our invitation amongst non-Muslims in Urdu even before. However, this may become a difficult task even amongst Muslims in the near future. The reason being – education will be imparted in the respective local language and that local language will become the official language of that area. The prevalence of Urdu will declIne significantly. If we are unable to provide our literature in these languages on a mass scale before the decline of Urdu then it would be difficult to introduce Islam even to Muslims. Hence, it is very important to translate our literature into those regional languages as soon as possible.

We have already established the Malayalam Publishing House and some work has already begun. However, we were unable to make any arrangements in the remaining four regional languages. We will have to seriously ponder on how to meet this requirement.

Tamil

We have been trying to establish a Tamil Publishing House since many days but have not succeeded so far. There was a long discussion and debate on this issue and the conditions responsible for it. Finally, Ameer e Jamaat said that Maulvi Shaikh Abdullah Sahab – Valtana Camp, would work as Manager – Tamil Publishing House. Janab Mohiuddin Abdul Qadeer Geelani Sahab – Kayapatnam would work for translation into Tamil. Later on we will also take the services of Abdul Samad Sahab Nadwi who would join us after graduating from (Darul Uloom) Nadwa . Besides this, a committee of 2-3 people should be formed which would work and give suggestions to the Maktaba (book house). The members of Madras province are given a two-month period. In this time you should find

out how much local help, resources can be provided. On the other hand, Maulvi Abdul Jabbar Shareef Sahab should search for a house in Madras or its suburbs, which could be sufficient to serve as the residence of the Qayyim of Madras province as well as the office of the workers of the Tamil Publishing House. Then these two works should be combined in one place so that Maulvi Abdullah Sahab and the other workers of the Publishing House should support the Qayyim of Madras in organizational matters and the Qayyim should support and supervise them in issues related to the Publishing House.

Telugu and Marathi

Nowadays, the Jamaat of Hyderabad (Deccan) has offered its services for translation and publication in both these languages and they are ready to take complete responsibility of this task. The institution which has been established by Hyderabad Jamaat by the name of "Darul Ishaat – Nishat us Sania" will carry out this task with their own resources and will also manage (to employ and pay) the translators, Insha'Allah . Ameer e Jamaat gave a period of two months to Hyderabad Jamaat to carry out this scheme of publishing (into Telugu and Marathi).

Kannada

Ahmed Noori Sahab –Mangalori who is a sympathizer of Jamaat and in-charge of the Kannada Publishing House said that they have published the translation of 'Sarwar e Alam'. 'Buniyadi Aqida' is currently under print. Some other pamphlets are also ready to be printed. Some volunteers are available but the problem is in procuring paper and arranging the required finance. The Mysore Jamaat has promised to help in this

regard and Ameer e Jamaat gave some necessary instructions regarding the same.

With this, the session ended. It was 12 o'clock and the session concluded.

Fourth session
Saturday 26 April 1947

This was a special session because of the last speech and instructions of Ameer e Jamaat. The programme started at the residence of Ameer e Jamaat at exactly 2.30 PM and Ameer e Jamaat gave the following speech in this session.

The concluding speech and instructions of Ameer e Jamaat

All Praises be to Allah The Most Exalted, The Most Great. Blessings and Peace be upon the Noble Prophet.

Companions and friends! We are presently passing through a very delicate and decisive phase in the history of India and just as this phase is critical in shaping the destiny of its citizens, it will similarly be crucial for this movement of ours. It is thus necessary for us at this time to clearly understand the purpose of our work and the circumstances in which we would have to do this work. We have to comprehend the progress of events and then find our path through them. And let every worker understand with complete insight the correct approach to be adopted in the present circumstances and in foreseeable future.

The Islamic Movement

The purpose of this movement of ours, as you all clearly know is to actively establish the correct way of life

called Islam at an individual as well as collective level and demonstrate it through word and action. We try to convince the world that success and good fortune lay in following this way of life alone. We strive to establish a system of justice that is founded on this basis; in place of the present spurious systems. Though we have to work in the entire world and among the whole of mankind to achieve this goal; naturally the locus of our endeavour should be the place of our birth, where the language is ours, where the customs and ways are familiar to us, whose psychology we are well acquainted with and where our affinity with society exists since birth. Though their message was universal, even Prophets had their own region of jurisdiction fixed by Allah the Almighty for the call of Islam. It was not permissible for any prophet to abandon his initial place of duty and go someplace else, until his countrymen either expelled him or even after utmost efforts, he was left despondent in his propagation and calls. Thus the natural ambit of activities of our organization is this resident country which Allah the Almighty has chosen for ns.

And again, although the boundaries of operation for the whole organization will be the entire country, but every member will endeavour in his own local region. And for every member of a city, town or village, the precincts of functioning are his respective native region. It is obligatory for each one of us to stand firm with fortitude and get absorbed in this call for reform and transformation and never move away from ones locale uuless it becomes absolutely impossible to continue to live there or all hope is lost for this proclamation of truth bearing fruit. Impending circumstances will raise many voices of migration and it is not improbable that the

general fervour or imaginary anxieties may alarm many of us to fiee but the mission of whom you are the bearer demands that each of you put up a courageous front and strive to make his call prevail in the lives of that region. You are to be like the brave captain who struggles to save his sinking ship until the end and is the last one to abandon it. The faith that you profess, compels you to strive to alter the order of existence in your environment and place it on the right path. Respective regions have rights on you as you have a right on them and these rights are fulfilled only when you exert sufficient efforts in uprooting the defects of society and impart paramount benefits to it from the correct guidance you have been bestowed with.

Circumstances

The circumstances being unveiled in India at this time are apparently highly despairing with respect to our movement and I see its grievous effects on all of you. Various communities of the nation have become extremely parsimonious and self-indulgent, and base emotions have attained such frenzy that actions committed by them if attributed even to a beast, would be found insulting by it. Communal conflicts have acquired horrific and ravenous forms. Initially it was limited to claims, counter claims and bitter verbalizations by every group, but now a stage has come when they are bent upon obliterating each other. They have entrusted their guidance to sycophants and scribes who make them drink the wine of selfish conceit mixed with poison of aversion and enmity, which cross all boundaries of justice and morality in advocating their unlimited narrow demands. In reality there is no concept of righteousness in their hearts

and all standards of morality are now subservient to communalism. Whatever is in accordance with the interests and demands of this communalism is considered to be of highest morality, including falsehood, breach of trust, oppression, callousness and tyranny or even anything that is accepted universally as evil. Contrarily, truth, justice, honesty, compassion, virtue and civility are all resolved to be sinful if they are opposed to group interests or hinder achievement of communal demands.

In these circumstances, it is very difficult to strive for a cause that ignores all group feelings and addresses mankind, which ignores sectarian demands and invites all towards righteous principle of truth, which breaks group conceit and establishes universal justice. In this period of frenzy neither Hindus nor Muslims are ready to hear the voice of this call. Muslims assert that you belong to our Faith, thus it is obligatory on you to stand under one banner and fight this religious conflict. "Why form a separate party that persists in principles of faith, ethics and truth? Strength of Muslims is dispersed by your untimely call and harms its religious interests, thus we consider you to be our adversary although your call is towards the same Islam in whose name we also are fighting this religious conflict". On the other hand if you approach the Hindus, they consider what is being said to be appealing to the hearts but are wary because it comes from people of the same hostile religion. They suspect this moral appeal to be another policy promoting Muslim religious sentiment.

These circumstances may seem to be extremely discouraging and trying but are not permanent and will soon change. The correct course of action for you at this time is to pursue your work with single minded devotion

and not get entangled with petty controversies. Do not be infuriated at the hostility of the ignorant. People often, cannot differentiate between friend and foe, and in their fury are unconscious even of what is beneficial or harmful to them, and stoop down to gross insensitivity. Like gentlemen, you must refrain from confrontation and endure their excesses quietly. At the same time you should spread the word of truth in a prudent manner to all those in the Muslim and non-Muslim society who are ready to listen and contemplate with an open heart. If you follow this course, on one side your moral excellence would be creating an impact and on the other, the intellectual environment required for effective work in the forthcoming circumstances will get created to a certain extent.

The Emerging Scenario

The change that I am indicating is that the nation will be partitioned shortly. Hindus will get the region where they enjoy a majority and Muslims will get the region where they are in a majority. Both will have complete freedom in their respective territories and will administer their states accordingly. This enormous change will alter the course of events that have been taking place until now. All issues and their details pertaining to Hindus, Muslims and other faiths will completely change and will have to be dealt with in an entirely different situation. The manner in which people continue to sustain their religious conduct, movement and collective activities would become absurd and futile to a large extent. Under the changed circumstances, they will have to reflect on where their actions have brought them and what should be their plan of action in this new course of life. Established

doctrines of today would become ineffective and there would be no place for present thoughts or concepts and slogans of today would be like counterfeit currency, rejected by all. Foundations on which religious movements and organizations have been established will be razed automatically. Thus, not only will the leadership of today meet its logical end, but also in all probability the same people who consider these leaders to be their saviours today will see them as the cause of all troubles and afflictions. Circumstances in Hindu-Hindustan and Muslim-Hindustan in the coming times will be absolutely disparate, and because we have to work in both these regions, we have to have two different approaches in our movement. In all probability, even organizational set-up may have to be bifurcated so that each region can function under appropriate respective policies and self-administer it. As far as the Muslim region is concerned, I will not discuss it here because the suitable place for it would be the assemblage of the northwest region that is to take place shortly. Here I have to discuss only the prospects in Hindu-Hindustan with respect to the conditions Muslims and Hindus would confront and the manner in which you would have to work under these circumstances.

The Issues

First of all consider the issues of Muslims. In the region of Hindu majority, Muslims will soon experience that the foundation of their collective disposition has suddenly disappeared, leaving them in a lifeless wilderness. The communal conflict that they fought unthinkingly with such fervour has culminated into nothing but destruction. The democratic principles on which the evolution of Indian polity took place (based on

whose point of view, even Muslims had compiled their list of demands) would be seen to work only for majority benefits. Minorities, if even receive anything would be in the form of charity to beggars and not as rights of peers or partners. This has been an obvious reality from which Muslims have blinded themselves wilfully. They committed a dual folly of primarily accepting democratic principles of the West as their system of governanee and secondly presented the proposition for partition of the nation that deemed that they would be rulers where they were in a majority and would be subservient where they were in a minority. After years of bitter and bloody struggle this composite stupidity has reached the stage of "success", and minority Muslims are about to obtain everything they had fought for, that is to be subjugated as a community in a liberated and independent government of the majority community with whom they have had a religious conflict! The state that is being created in the region of Muslim minority is going to be a state of the Hindu society. Based on ideologies of religious nationalism and democracy which Muslims and Hindus have together accepted as basis of their respective movements, no religious state will tolerate the existence of any other eommunity which is a claimant to its own permanent cultural entity separate from the ruling nationalism, at the same time presenting its religious demands. This was practicable only till the nation was under a foreign power and Muslims and Hindus were subjects. It was possible only then that minorities clalmed a distinct nationalistic identity like the majority and more or less had their permanent rights conceded. But when the citizens of the nation form a democratic government, then Hindu-Hindustan will practically become a religious state

of the majority and there will be no room for any Minority to have a distinct identity or special religious demands. A religious State never concedes religious demands of any other community, on the contrary it inltially tries to assimilate it into itself and if the community turns out to be obstinate and does not get assimilated, an attempt is made to suppress it so that separate religious sentiments cease to exist and no voice is raised to demand distinctive permanent religious rights. And ultimately if their outcry of religious identity continues even under suppression then the State tries to annihilate it systematically. This is what is going to take place with a Muslim minority in a Hindu religionist state. The same three practical surrogate avenues would be put forth before it: It has to either relinquish the assertion of a separate religious identity and demands for permanent rights and thus get absorbed into the religious identity of the state; Or if this were to be unacceptable then they would be deprived of ali rights and placed along with the 'shudraas' and the untouchables;

Or else the process of their annihilation will be unleashed until there is no trace left of them in the confines of the religious state.

These are the compelling consequences of modelling political policies on foundations of communal identities in a western type democracy. An astute eye could visualize this at the time these policies were being adapted but none was permitted to foresee and people who tried were considered adversaries. Now these repercussions are about to become a reality and after all, we will not only have to witness them but endure them willingly or otherwise.

The Muslim Situation

One of the groups that are in the forefront presently for political guidance of Muslims is of 'nationalist' Muslims. In the coming days it would play the same role that the Khan Bahadurs played during the British era. It will invite the Muslims to actively accept the first alternative that is to relinquish the claims for religious individuality as well as their demands for rights and unhesitatingly merge into the religious identity of the state. This proposal has not gained any impetus yet but I fear that it would do so in future because these would be the influential people in the government. Jobs, contracts and educational grants will be obtained only with their assistance and they would come to be the agents and mediators between the ruling and subjugated community. Their efforts would he successful in humiliating Muslims to an extent where a substantial number will become 'Mahashai', their wives and daughters 'Shrimati' and their dress, language, way of life, thought process and everything else would be of the same disposition as the ruling community. A large volume of the community has already become 'Mister' and 'Miss', so why would this change be impossible, especially when future livelihood, prosperity and progress would depend on it. But I do not expect Muslims as a whole to accede to this kind of surrender; Muslim community will try to oppose this diffusion. For the purpose of this confrontation they will first turn towards the same group that is guiding it politically at present. But experience will soon show the Muslims that this political path would lead them straight to destruction. If minority fights a religious conflict in a religious State of a Majority, it would be crushed and decimated from all sides, expelled from ali arenas of life,

deprived of all rights and disgraced more than the untouchables. And even then if they continue to raise their voices, they would be grossly and ruthlessly ohliterated.

Three Avenues

It is said that there are three avenues of saving minority Muslims from this outcome: Government of Pakistan will strike a bargain with the government of India saying that Hindu minority of Pakistan would be treated the same way as the Muslim minority of India, thus Muslims would obtain the same constitutional safeguards as the Hindus of Pakistan. Though inltially this proposal may seem to hold bright prospects, I am quite certain and experience will prove that it will be an absolute failure. We can clearly see that both India and Pakistan are on the path of a Western form of government and the fruits of this concept of governance that have come out in the West will also take place here. Distinct religious identity of a Minority, its religious rights and demands will not be endured for long by either a Muslim religious state or a Hindu religious state. This will be especially so when both Minorities would seek aid from their respective co-religious external states and show more intimacy, loyalty, interest and love towards the external State than to their own government. Their existence then will become intolerable to both India and Pakistan. Satisfactory constitutional rights may be given initially to respective Minorities, but they will be gradually terminated and a policy of destruction will come into being in the day-to-day treatment of minorities. Both governments will try to bring pressure on each other for the sake of their respective religious Minorities and finally it would either reach a stage of war (consequences of

which cannot be predicted) or both will have to agree that Hindus will be treated by one government the way it wants and Muslims would be treated by the other government as it pleases.

The second course of protection would be to seek belp of the United Nations Organization but people who are even faintly aware of the dlsposition of tbis system would easily guess as to how long a suppressed community would survive on the tenacity of these safeguards. First of all the United Nations Organization can be petitioned only in matters when extensive and conspicuous oppressive actions have been perpetrated. Small day-to-day affairs though collectively may amount to large-scale oppression, cannot be demonstrated to be significant enough to implore this system. These apparently innocent policies cannot be debated there because they are absolutely justifiable from western standards, but from our point of view would be destructive to the Muslim religious and national existence. And then the United Nations has yet to prove itself to do justice impartially. Its members do not consider an issue merely on merit and on the criterion of justice. They also consider the relations between its member countries and the plaint country, and whether an action is compatible to or contradicts the expediency of member states. Thus how can one predict the comparative positions of Indla and Pakistan in the United Nations Organization in the coming years and who would have more clout.

The third channel is said to be of migration and transfer of population. Migration means that Muslims should voluntarily leave India and start to settle in Pakistan and transfer of population means that both governments with mutual resolution transfer their

community to their respective regions in a pre-arranged fashion. The first course is practical but is not the solution to the issues of Indian Muslims because only the affluent or frustrated members of families or a few adventurous fortune seekers will adopt this. General Muslim population will continue to settle down where it is today and large scale migration on its part will be impossible unless, God forbid, they are presented with circumstances similar to Bihar (Where extremely violent riots took place). As far as the second alternate is concerned, I don't think that for another fifty years governments of India and Pakistan will be in a position to mutually transfer forty five million Muslims and twenty five million non-Muslims to their respective regions even if they wished it from the bottom of their hearts. Yet if someone wants to live with this hope, they may certainly do so. This is the reality of all those approaches, based on which it is hoped that politics devoted to group interests will continue after the formation of an Indian religious state similar to the way it did under British authority. Muslims due to their ignorance and short sightedness are unable to understand these facts today but very soon these will become conceivable and then they will surely have to choose between three avenues.

One will be to accept the policies of 'nationalist' Muslims and be prepared to be absorbed into Hindu nationalism.

The next will be to continue with the same behaviour of present Muslim religious nationalism till they are completely obliterated.

Third will be renunciation of religious nationalism, its approach, claims and demands, and accept the guidance of Islam which demands that instead of striving for the

interests of the community, a Muslim should focus all efforts towards the fundamental solicitation of Islam. And collectively as a community present a testimony of such behaviour and disposition so as to convince the world that this indeed is the society that lives for the mere reformation of the world and not for its own self, that undoubtedly the principles it presents, make human existence on an individual and colleetive level extremely superior, elevated and reformed.

The Remedy

This was the only path of deliverance for Muslims in the past and it is even now and I have been inviting them to this path for many years. If they had opted for this approach, instead of the path of politics of communal fervour, and had exerted their strengths on the former path instead of the latter for the last ten years, then the political map of India would be quite different today. In place of two smaller Pakistans, they would have witnessed the possibility of entire India becoming Pakistan. But at that time, my call was perceived to be that of an adversary or an insane friend. Now events have besieged them to witness this situation of helplessness of Muslims. They have now been left with only one course in life and that is the original, true and sineere path of Islam; all other approaches are suicidal and fatal.

New Era

These times of which I am making you aware are impending. As soon as the present era of Indian politics comes to an end and a new one commences, Muslims living in minority areas will start to generally sense their actual position of despondency. This will be the time of

crumbling of a big movement which will be much more dangerous than the period when the 'Khilafat movement' was stamped out. Although the listlessness and confusion that had overtaken the Muslims due to the failure of the 'Khilafat Movement' was detrimental, it was not destructive. If that same state takes over now; it would definitely prove to be destructive. After their disappointments with the present leaders, if Muslims do not see a ray of hope or correct leadership, confusion and political disorder will ensue. Some will run towards 'nationalist' Muslims, some will leap towards the communist party, some will prepare to migrate, some will not stir in this state of dejection and some, in a state of disgust or sheer foolish pecvishness will revive the lost religious conflict that would not only draw a storm of destruction upon themselves but on thousands of innocent brothers. An organized group has to be prepared now for this delicate period, which can present a timely and correct course of action to sensible Muslims, stop them from squandering their already dispersed potential in wrong and immature actions, bring them towards a magnificent goal and convey glad tidings of a real bright future after this sense of despair. I pray that you are to be the group that is guided to accomplish this service and become strong, organized and active enough to accomplish this service prior to the arrival of the forthcoming crises.

I want you to review the future of the majority in a "Hindu-India". I have often kept teliing you that the possibility of accomplishing Islamic reconstruction in a Muslim majority region is nearly the same as doing it in a non-Muslim majority. Some people consider this to be the dream of a person drowned in imagination, and some

think this to probably be a subtle point of mysticism beyond their understanding. For them it is obviously evident that the non-Muslim majority in contrast to Muslims is a strong, unified and organized block, with no crack or flaw in it from where it can possibly be broken. Intoxication of religious fervour has completely set in, and the process of governance has come into its hands firmly and whatever little deficiency remains will be removed shortly. Looking at these conditions, they are unable to comprehend as to how an Islamic metamorphosis can take place here. But I say, let us try to understand the constituents of this intricate structure and the nature of adhesion of this strong block that apparently seems to be unshakable to us.

The Plight of Non Muslims

The issue that has unified and organized millions of non-Muslims of Hindustan is not any perennial doctrine of life, a strong philosophy of existence or some conscious goal that cannot be changed or shaken. On the contrary, it is merely a religious passion that has been flared up to oppose a foreign power on one side and confront Muslim religious zeal on the other. An inherent distinct trait of this kind of passion is that it manifests only against a hostile, obstructive and challenging force, its intensity flares up with increased resistance and is alive till these forces of confrontation remaln. This desire is automatically suppressed, the moment resistance ends and the purpose of the passion is achieved. More important problems of life then start to draw the attention of people and elements that were linked to each other purely due to religious passion begin to scatter. The issue of Hindu rellgious passion is also similar to this. One of the two

legs on which it stands is the passion of freedom from British authority that is to collapse shortly. After this the other leg that would remain is the sentiment to oppose Muslim religious allegiance. It would be difficult for this to continue after the formation of Pakistan, provided the Muslim minority of the Hindu region resolve their issues in such a manner that there is no ground for tension and anguish between India and Pakistan and there remains no opportunity for Hindu religious passions to be rekindled in order to suppress claims and demands of Muslim religious ardour. If Allah bestows this wisdom on Muslims then you will see even though nationalist leaders, preachers of communal and religious bigotry will continue to present artificial perils and counterfeit dangers in order to keep the religious fervour alive and kindled, nevertheless it will disappear. The diverse and opposing elements that form the structure of this religiously passionate block will eventually fall apart. After the external perils are repulsed, the social injustices, economic oppression, clashes of interests and class hatred will make themselves be felt forcefully and issues of subsequent administration of the country, distribution of power, fixation of rights and organization of social setup will definitely tear them apart. Mere emotional issues will not curtail the appearance of these discords.

Social setup in India today, is built in such a way that it comprises of countless classes, some classes rule and others some are suppressed. The concept of distinction based on inborn superiority and inferiority of classes, is deep rooted and the philosophy of transmigration has strengthened it further. Lower classes have been convinced that they have been born for suppression and this is an incumbent result of their previous destinies, that

they would have to bear in any case and every attempt to alter it is ineffective. Upper classes have been made to believe that they are born superior and superiority is their right. This is the fruit of their previous destinies and an attempt to change this is against the laws of Nature. Every upper class in this social set up has the lower classes under their feet and continues to trample upon them. There is distinct inequality in all facets of their society and there is countless injustice at every step. Discrimination is practiced in every corner of life even in food habits and marriages. Not only are they differentiated but this discrimination also carries an element of contempt and ignominy, to the extent that upper classes are not even ready to tolerate men and women of lower classes wearing the same type of clothes and jewellery as them. Recently the 'Gujjars' and the 'Jats' of Rajputana created uproar about the fact that the 'Chamhars' of the lower class (who have prospered because of the war or having visited a foreign country), had started to dress and bejewel their ladies like them. Though these 'Gujjars' and 'Jats' experience the same bitter treatment from the 'Rajputs', they considered it an insult when the 'Chamhars' stood up to be comparable to them in society. Hence their fraternity started to collectively exert pressure to throw back these hapless people into the same humiliation.

The Socialist Movement

The economic order to a large extent is also similar to the social setup and distinct features of Capitalism have been added to this age-old oppression. These classes who have occupied the upper rungs of society with the help of ancient social traditions and metaphysical philosophies have not been content with special positions of superiority

but have also taken possession of national wealth, power and resources. And the general population living on the lower rungs has not been left with any other way of llving their lives other than to serve and toil for them with indignity. The injustices and excesses that are meted out to the deprived and working classes in this economic order are difficult to estimate. Further, upper classes have themselves adopted numerous forms of transgressions and injustices so that only an insignificant number of people are prosperous and most live in a quandary. Their system of usury, the joint family, laws of primogeniture and many such customs are such that resources and wealth is amassed only in the hands of a few and most are left deprived and dependent. Hands that have amassed wealth using this system have acquired methods of modern capitalism and now rule over the industry, trade and finance of the nation. Exquisite conceptions of democracy, social justice, equality and equal opportunities are being put down in a very minstrel and alluring language in elaborating the present political order, but obviously the real worth of these words is not merely in pronouncements but in their actual practice. What is seen in practicality is that the same Class of people who occupy the upper rungs of social and economic order – or rather who have been born into these Classes, control the formation and buildlng of this political order as well. And experience has shown us that God has given everything to these classes, except a large heart and magnanimity. Their narrow mindedness has already done much damage to India and considering this it is difficult to bope that these people would use their political power to establish real justice.

These circumstances carry so mucb bitterness within themselves that general population in the country feels its severity. Till now the intoxication of religious fervour had subdued it and people were living in the hope that these injustices would end when the administration of the country would come into their hands. Now when the administrative authority is actually being shifted towards the countrymen, the question of how to utilize this authority to establish true justice in the country cannot be evaded for long. The reins of India's future are being put into the hands of people who seem to be combining the former traditions of Hindu culture with the way of life of Western Europe and America. If my estimation is correct, they will certainly succeed in establishing an ostensible democracy, superficial equality and fake justice but beneath these, will continue the same injustice, prejudice and differentiations that are found now. Differentiation and discrimination are transfixed in every fibre of Hindu culture and it is impossible to establish true democracy in their presence. When coupled with Western theories, only legal justifications for the superiority of higher classes and Capitalism through elections and votes can be expected to be achieved. Thus it seems certain that these people would disillusion the general population shortly. They will not be able to establish justice and soon the Indian masses, peasants, labourers and the deprived sections of the upper classes too will demand a just system.

The Socialist parties are preparing to take advantage of this state of affairs. The instant present religious fervour is fatigued, after attaining its objective; they will try to make inroads using the fissures created due to conflict of interests and flaws in the class system. They will offer hopes of justice to the common man, in order to

attain political power. But these parties have no programme which can put an end to these injustices and which in itself is free of oppression, injustice, massacre, disorder, coercion and cruelty. They will present India with altercations and hatred of classes in place of the present hostility and disputes of religions. Till now people killed and burned homes in the name of Hindus and Muslims; now they would start killing for livelihood. Each class of people will rage in aversion and anger over another, similar to the manner in which one religion rages over the other today. Sectarian and religious devotion will give way to class interests. The manner, in which hearts are devoid of the true spirit of justice in these days of religious conflict, will be the same during the conflict of classes. The classes that wield power will grapple to keep the deprived in continuous deprivation, while these deprived classes will struggle to remove them from positions of power and occupy their places. This way for many years India will long for a state of peace and ultimately if, God forbid, the Socialist revolution is successful then like Russia severe bloodshed, oppression and tyranny would be the order of the day for a further long period in order to evict the upper class from their lands, estates and factories. Establishment of a Socialist order will result in a dictatorship similar to the one in Russia and this tyrannical and totalitarian authority would bind the whole population. This way people will be deprived of the freedom of speech, writing and thought. Similarly the subsistence of all people will come into the hands of a few and the servants of God will not even have the freedom to raise their voices in disgust at the hardships of this order nor attempt to change this state through a political organization or collective efforts. A

bigger harm that would come to India due to this Socialist revolution is that, in spite of the degradation of Indian culture in these preceding decades, there still remains a certain respect for spiritual and ethical values. This will end and the whole country would completely become a materialistic state. The only thing that can save India from these consequences is a group that should arise with a system of superior and genuine spiritual and ethical values, with genuine and impartial collective justice and real democracy — not only political but social democracy too, where equal opportunities to progress are provided to all countrymen without distinction of class and race, either individually or collectively. A system that will consider sympathetically and with equity the interests of all people and not just of one or few classes, and one that would not be the protector of some and foe of the others. It would unite different groups and classes under a system of existence founded on justice instead of provoking discords between them. It will provide only that which is the inherent right of the deprived classes and take away from the higher classes only that which is in excess of their inherent rights. If a system like this is presented to the nation by people of morality and character; who are not afflicted by any kind of religious, class or selfish ulterior motives, whose own lives are a testimony of justice and who have both integrity and administrative capacities in them, then there is no reason why citizens of India would not give preference to this system against the path of a socialist revolution.

A socialist revolution is an operation that severs away a big portion of one's health along with the disease, and people tolerate it only when there remains no hope of the illness being cured by any medicine. Wherever in the

world people have adopted this course of operation, it is because there never was a third path which would save them from the evils of oppressive capitalism or socialism and provide hope of obtaining justice. If a third path of this nature is presented in the manner that is due —tben neither are the people of India foolish nor is there any reason to presume that inhabitants of other countries are stupid enough to unnecessarily insist on an operation instead of trying out an effective medicine.

The Four Point Programme

The question is can Muslims present this third path? If they can and if Islam is the name of the third path, then I say this with conviction that the chances for the success of Islam as opposed to sociallsm are at least 60% more in the future of India. It would be highly unfortunate and Muslims would be extremely incompetent if they retreat in the face of Socialism even in the presence of a complete and true ideology like Islam with them.

I will now explain briefly what we have to do in order to smoothen the path for an Islamic revolution in India.

1. End of Communal Conflict

Priority will have to be given to end the religious conflict that has taken place between Hindus and Muslims until now. From the beginning in my opinion it was not correct for Muslims to be fighting for their community interests and demands instead of working for Islam, but to continue this struggle now would not only be wrong but suicidal. It is extremely important for Muslims to completely alter their course of action. Demands of proportionate representation in assemblies, raising a hue and cry about elections, struggle for employment

opportunities or cries of demands for community rights will not only be useless in the ensuing times but may also prove detrimental. It would be useless because those in power have decided to put an end to a distinct political existence of Muslims by insisting on "quallfications" only in elections or employment and there is no way to stop this decision. It would be detrimental because the harder Muslims struggle for the confirmation of their rights, more it would provoke Hindu religious prejudice. And if they seek the assistance of Pakistan to settle their grievances, this will become the cause for an international complication and turmoil, adding strength to the life of Hindu religious fervour. Thus we have to prepare general opinion on a large scale among Muslims so that as a community they adopt complete indifference towards power and administration in the government. Confidence is to be reposed in the Hindu rellgious nationalist movement, through our course of actions that there is no other rellgion competing with them politically. This is the only way to end the extraordinary prejudice that presently exists in the non-Muslim majority against Islam. The fear among them of another demand of Pakistan, by Muslims of an area where Islamic propagation is given increased opportunity, can only be removed in this manner.

2. Reforming the Muslim Society

The second important task for us is to spread Islamic knowledge on a wide scale among Muslims, create in them a general desire for the propagation of Islam and reform their character and social lives to an extent where non-Muslims will feel their society to be clearly better than their own. And when people among them agree to partake in our society, they are to be absorbed at an

absolutely equal status notwithstanding the former class they belong to. This requires years of incessant and tireless hard work and unless a large section of Muslim society correctiy represents Islam socially, intellectually and practically, it would be nonsensical to expect the general non-Muslim populace of India to have favourable feelings towards Islam. You may present Islam in the most affable manner to non-Muslims through speeches or on paper but in any case this will not appeal to them becanse everyday experiences with actual representatives of the religion do not affirm your elucidations. And even if a righteous person were to accept Islam viewing the religion itself and ignoring the Muslims; it might be difficult for him to be absorbed in the Muslim society because antiquated and ignorant patrimonial bigotry of Hinduism, class distinctions and caste dissentions have to some extent, influenced Muslims also. This way the convert to Islam encounters the same social evils that he had forsaken in the Hindu society.

Therefore, Muslims — if not all, at least a substantial chunk of them — should undergo moral, ethical and social reformation. Otherwise, the Islamic call will not move ahead and it is not possible to create a separate society consisting exclusively of new converts. Even if we attain limited success in this reformation of Muslims and create a general awareness of Islam among Muslims, and at the same time incite a strong desire in them to present Islam to the non-Muslims with whom they interact in their daily lives, then the pace of this appeal will be so swift that no other movement in India would be able to compete with Islam. Muslim population here is about four to five crores. Even if twenty percent of them understand Islam and start to propagate, about twenty to twenty five lakh

Muslims will be propagating. Is there any other movement that has so many people avallable for this kind of work? Muslims are completely integrated with the non-Muslim population of India and they have an opportunity to make an impression on them with their behaviour and convey their thoughts to others in every ramification of life at all times and places. Does any other movement have this opportunity? And moreover, no other movement has its own independent society and social set up. Suppressed classes and people who seek refuge with these movements may be able to fulfil the demands of their livelihood but will not be able to eradicate the social evils and hardships in their lives. In contrast, Muslims have their own independent society and if it becomes a little receptive in accordance with our goals, it would become a refuge to all those people who have been suppressed socially or who are troubled by this uncivilized order of society and other social evils.

3. Role of Intellectuals

The third important task is that we gather as much intellectual might of this country as possible for the Islamic movement and make use of them in a planned manner. Educated class of Indian Muslims had failed in attaining the objective on which it had its eyes fixed until now and a sense of despondency will overtake them as soon as they begin to realize this failure. If at this time, glad tidings and hopes of an illustrious goal are brought in front of them, it would draw the attentions of a huge segment. As our appeal attains this strength, we would apply it to result oriented work that will draw the Islamic revolution nearer. For example, we would want to completely alter the present journalistic inclinations of

Muslims; we wish to have men of letters who launch newspapers in English, Urdu and other languages. Instead of creating an outcry over proportionate percentage in employment or wailing over the "Hinduization" of Government departments, principled criticism of the prevalent system is to be carried out. Every defect is to be identified and shown to the public. They should then present to them a better way of life and create public opinion in its favour. Similarly we would like our young writers to abandon their fancy world and utilise their literary capabilities to produce constructive literature of superior quality that would awaken the consciousness of mankind and generate in their minds a desire for a virtuous order and healthy practices. We would then like to show the path of intellectual leadership, to people whom God has given a greater degree of intellectual capability. These people are to be the sincere students of the Qur'an, who would examine every item of knowledge, in its light. In all aspects of life; with study and research they would present to the world the complete image of the Islamic way of life. One would easily understand completely the application of this system of life in the world. In addition, this intellectual group will also have people with leadership qualities. It is necessary to prepare such people who take the responsibility of guiding a general movement, calling people to Islam.

4. Regional Languages

The fourth important task is that all our workers and those people, who are associated with the movement in the future; should learn local Indian languages and acquire competency as good speakers and writers. And utmost efforts are to be put in, to transfer important Islamic

literature into these languages at the earliest. Tamil, Telugu, Kannada, Malayalam and Marathi in the South, Gujarati in the West, Bengali in the East and Hindi in the rest of India will now be the languages of education. These will be the official languages of respective regions and all literature of the nation will also be printed in them. If Muslims restrict themselves only to Urdu due to their religious prejudice; they will become strangers to the general population of the Nation and will be left with no means to communicate with millions of their neighbours. There is no doubt that we not only want Urdu language to be alive but to thrive also as all our educational and cultural assets are in this language. But we are not prepared for the future of Islam to be tied down to that of the Urdu language. If Urdu cannot become the common language of the nation and indications are that it will not; then we must provide Islamic literature in all the languages that will be popular in the nation. We will utilize all of them for the propagation of Islam. This is not only necessary for the sake of Non-Muslims but for Muslims of the future generations as well. Muslim children in the years to come will be exposed to the educational language in schools and to the official language outside schools. Their connection to Urdu will just become cursory. And if there were inadequate Islamic literature available in these languages, they would soon start to adopt ways of the majority.

The Promising Outlook

All our energies are to be spent during the next five years on these four tasks. It is needless to discuss at this time as to what is to be done at the next stage; for the goal of Islamic revolution. Later, guidance for this may be

provided as and when the situation arises. But be well aware that no worthwhile future programme may evolve until these four tasks are accomplished substantially. Therefore members of our "Jamaat' in India and sympathizers should spend all their resources, energies, diligence and intellect in this primary programme. It will now be criminal if you squander even a single moment carelessly. The storm that I have been warning about for the last ten years has now risen. If precautions are not taken now, you too will drown alongside all Muslims. The state of affairs in this country will be a severe trial of your patience, perseverance and resolve, of your wisdom, sagacity and willpower. On one hand you will witness the paradise of the anti-Christ ('Dajjaal'). To enter it and ascend to its superior ranks one would have to forgo even the faintest trace of Islam or Islamic sense of honour. And you will see Muslims all around you tempted by it for the sake of worldiy gains. On the other side, you will see the banner of 'Hammer and Sickle' flying high, under whose shade will be sketched the imaginary paradise of '*Shaddad*' (the Adermite ruler who claimed divinity). The admirers of this would be administered an oath to purge their hearts of any devotion to God, or to integrity and morality. You will witness a milling crowd of famished Muslims also rushing towards it. You will find yourself standing between these two delusive paradises. People who remain steadfast on Islam and who work towards its goals will not only be deprived of prosperity and progress but would find it difficult to scrape together basic necessities of life. They will experience demoralizing circumstances at every step and their self-esteem and Islamic honour would be battered at every stage. They will not only witness Islamic customs being obliterated

but would see them slandered publicly, and even probably at the hands of Muslims. In these circumstances only those with extraordinary patience and endurance, utmost zeal and the highest degree of wisdom and sagacity will be able to work towards an Islamic metamorphosis. If you can create these three distinctive features in you, then I assure you that it will not be long before you change the course of this storm. Now, resolve all petty conflicts and temperamental differences and become a well-knit group so that all your collective strength is spent in this work. Now expunge the weaknesses within yourselves for you will not get any external help and all assistance will have to be made available from within yourselves. End all your avocations and interests, other than this work; that dissipates any part of your time and energies. Utillse all your time except the time spent in obtaining the indispensable means of livelihood. Devote each and every second to this work. A handful of your group in the next five years — five years that are to be decisive for Islam, Muslims and you too – has to accomplish a Herculean task. You will have to change the direction of the general opinion and attitude of Muslims and reform the actions and beliefs of Muslim society. You will have to penetrate the intellectual class of Muslims, save it from the present state of mental and intellectual disarray and set them on the path of Islamic reconstruction. You have to arrange for the publication of Islamic literature in differcnt languages of the country. All this has to be done only with trust in God and in your own strength. There is no hope of any help or encouragement from any other quarter. How will this task be accomplished if you do not stand up with courage and spend with full concentration, the collective energies of your Jamaat? Remember the covenant you

took with Allah when you were admitted to the Jamaat; revive and strengthen your Faith and step forward with trust only in Allah's assistance. When you work to please Allah, I anticipate that He will intercede in ways that are inconceivable, to us.

Fifth session
Saturday, 26 April 1947

This session started after 'Asar' and continued until Maghrib. This session was attended only by the arkaan (members) of Jamaat as only those issues pertaining to Jamaat and its members were to be discussed. First, some of the mutual complaints and grievances of some members of Madras provinee were resolved. Then the case of Babapur Jamaat was taken up with whom Maulvi Enayatullah Sahab Nadvi was having a conflict since many days. The matter was investigated very deeply and an investigative committee presented a report, to the members and Ameer e Jamaat before the ijtema ended. After that Ameer e Jamaat put forth the problem before the members of South India for resolution. Some members suggested that Maulvi Enaytullah Sahab should be advised to work by remaining outside Jamaat for a short while. When Jamaat will be satisfied about his behaviour, he will again be made part of Jamaat. Ameer e Jamaat liked this suggestion and Maulvi Enaytullah Sahab was advised to separate from Jamaat and reflect on his attitude and think about improving it. He accepted this suggestion.

The proceedings of this session ended around Maghrib time and it was announced that the ijtema had ended.

IJTEMA OF EASTERN INDIA
Venue: Patna
25 – 26 April 1947

As per announcement, the regional ijtema of Eastern India (UP, Bihar, Orissa, Bengal and Assam) took place in Patna, Bihar from 25-26 April 1947. Maulana Amin Ahsan Islahi, Malik Nasrullah Khan Sahab Aziz (Editor – Kausar) and Sayyad Muhammad Hashim Sahab (Organization department – Darul Islam) were attending this ijtema on behalf of Markaz. There were 350 members and sympathizers from UP, Bihar and Nepal attending this ijtema. The proceeding of the entire ijtema is as follows:

First session (get-together)

This session started on the 25th April 1947 around 8 AM. This was an open session and was organized at the office of Jamaat at Sultanganj, Mahendru Road – Patna compound. There were around 400 attendees. The session commenced at 8 AM sharp with the inaugural speech of Maulana Amin Ahsan Islahi.

Inaugural Speech

After Hamd and Sana.

Respected brothers of Jamaat and respectable audience, All praise to Allah a million times that He created an opportunity for us to gather here in this age of turmoil and strife to reflect on our collective goals. You might know that this city (Patna) was selected as the venue of our all India ijtema. However, we were unable to

conduct the ijtema here because of this turmoil and strife and these dangerous conditions, which are prevalent in the entire country. Even though the conditions were bad when the All India Ijtema was announced to be held in Patna, they were not as grave as they are today. Nevertheless, immediately after the announcement, there was a spark of communal strife in Punjab and very soon the communal flames spread from Ambala to Attock and conditions became so severe that people were not feeling safe in their own houses and there was no possibility of venturing out of one's home. We ourselves remained cut off from the world for one whole week. We were able to find out the conditions outside only through the radio. You can understand that if we had persisted to keep the ijtema in Patua then the common member of Jamaat would have been put into a lot of (trial and) difficulty and even our members of North India would have landed in problems. Hence, we had to announce the cancellation of the ijtema at the last moment and we decided to hold regional ijtemas instead. We thought that this is the only possible situation in which we can meet the members of Jamaat and even save them from some unbearable problems. Thus even as I am standing before you in the regional ijtema of East India in Patna and addressing the members of Jamaat, another regional ijtema of Jamaat is taking place in Madras.

As I inaugurate this ijtema, I would like to remind you of certain things. I have already stated those in detail at the time of the ijtema in Allahbad. I hope you remember all those things. I repeat them once again as a reminder and people who were not present in Allahbad will be acquainted with them.

The first thing that I reminded people at the Allahbad ijtema was that they must pay attention to the remembrance of Allah. Even today, I remind you of the same thing. What I told you one year back, its belief has become stronger for me after much reflection and study of the Quran and the Hadith. I have no doubt whatsoever that whatever knowledge man acquires with which his mind and heart gets enlightened, his thinking and insight is improved, is possible only through the remembrance of Allah. If there is no remembrance then the 'batin' (inner self) of man remains in darkness and his work, no matter how correct it may appear externally, remains incorrect and erroneous. His heart misguides him and he always moves in the wrong direction. In fact, even if a person does religious work but his heart is devoid of the remembrance of Allah then that religious work becomes worldly and materialistic. Even though you have come up with religious work but your disregard (to the remembrance of Allah) will spoil your work and Satan can misguide you in any future stage. If you wish to escape from it then there is no other way except to keep your hearts enlightened with the remembrance of Allah so that your heart, your mind and your entire body functions correctly and in the right direction.

I had reminded you of this in a detailed manner in the ijtema of Allahbad and my entire speech has now been published. Please read it and refresh your memory.

The second thing that I wish to draw your attention to is the building of "*Jamaati*" character. You are aware that neither was there any dearth of good Muslims before nor is there any today. These good Muslims were present earlier too in huge numbers and today by the Grace of Allab, the situation is no different. However, inspite of

having so many good Muslims still the Muslim community kept declining and reached such a nadir that is for all of you to see. The only reason for that is that these good Muslims although were pious and earnest and punctual worshippers, were quite unaware of a "Jamaati" (collective and organizational) life and neither did they have any strength as a "Jamaat" (collective force or as an organization). The result was that neither could they save their own community nor could they save themselves from mischief and waywardness. You must rectify yourself and compensate for this mistake. You must create that "Jamaati" character within yourself apart from being pious and it is necessary to build a strong organization. Without this, the objective of establishing Jamaat-e-Islami cannot be fulfilled. We are not "daa'ees" (who invite people to Islam and the Truth) in our individual capacity but we want to prepare you for struggling to establish collective piety (that reflects the universal and collective character of the organization or community). We want you to reach great heights in terms of your collective character and collective morality. This is only possible when you demonstrate your obedience and loyalty towards the system and discipline of Jamaat. When you are able to unite and march together for the mission and ideology of Jamaat. You must have insight about both leadership and obedience and you must fulfill both obligations. Every one of you must demonstrate through his daily life that you can make big sacrifices for the sake of Jamaat, you can take big risks, you can imperil your wealth and children and can set the best example of sacrifice, kindness, humility, love, empathy and affection. There is no doubt that the other communities have beaten us in this aspect. We were not inferior to them in terms of

individual character and piety. Probably we are even better than them. Nevertheless, in terms of *'Jamaati'* character and *'Jamaati'* piety we were lagging far behind. The punishment we got because of that was we could not compete with them, remained backward, and continue to lag behind them. The problem is that still a large section of our intellectual class has been unable to understand and get to the root of our problem as a community. They are in the misunderstanding and want others to fall in that misunderstanding that the reason for our downfall are other communities, we are innocent and cannot be blamed. They think that Islam only demands some pious deeds in ones individual capacity that they are fulfilling. They think that Islam has not designed any system for carrying out collective pious deeds and neither is there any need for it. Islam only commands one to offer prayer, fasting, Zakat and Hajj. Beyond it, Islam does not ask of anything more. This thinking leads to many problems. It has spoiled the outlook of Muslims towards Islam and has disgraced them to an extent that is visible to you all. Just as Islam has given some rules and reguiations to you for your individual life, in the same way it has provided laws and rules for your collective (public) life. In addition, just as it has made a moral system for your individual life, it has made a moral system for your collective life and demanded all Muslims to adhere to it. If we do not follow the rules set by Islam for collective life then we will be guilty and accountable in the same way as we commit a sin by not following the rules laid down by Islam for our individual llfe. In fact, I shall not be incorrect if I state that breaking the rules and laws set by Islam for the collective life would be more hateful in the eyes of Allah and His Prophet (pbuh) than committing a sin in ones

individual life. That is because when a person commits a mistake or dereliction of duty or an act of disobedience in public life then that is more costly and has a longer effect than a mistake or sin that one commits in ones individual life. Hence, the punishment that Islam lays down for crimes committed in the public domain is far stricter than the punishment Islam gives to people who commit crimes in their individual lives. However, since we the Muslims of India have been kept away from "Jamaati" (collective) life since a long time, we have become so careless about our collective morals and character that we do not feel any religious importance attached to it. In addition, if any responsibility is given to them related to public life then they feel that it is a burden and they do not hesitate to run away from those responsibilities even after accepting them. Obviously when such will be our condition then we will neither enjoy our status as an individual nor as a community. We will not have the right to demand to derive the blessings and benefits that he has promised the people of Jamaat who possess the qualities of collective character and collective morals. If you want to remind Muslims of this forgotten lesson then you must bring them out of this morass of individualism and take them to the heights of glory of unity and collectivism, then there is only one way to do that and which is to demonstrate your collective status at every place, time and every occasion. Your cadre should do away with pride, self-centredness, vanity, self-worship and other similar diseases and cultivate sacrifice, selflessness, empathy and compassion. This is the only way that will lead you to success in this world and the Hereafter. This is the only thing, which will enable you to overcome the forces of evil in this world.

I also wish to clarify the following in this regard. The words of collective ("*Jamaati*") character and collective ("*Jamaati*") morals that I am repeating repeatedly do not imply merely national character. No doubt, that also is important. In addition, no nation can keep its collective ("*Jamaati*") identity intact without it. However, we are struggling for something that is much more supreme compared to it. We can notice a few good things within the narrow confines of national character. However, if we look at it from a higher level then we see that it creates many bad things as well. Nevertheless, the collective character that we are trying to make will create nothing but goodness for humanity.

In this age of turmoil and conflict when the flames of communal strife engulf the entire country from Kashmir to Kanyakumari and Bengal to the (North West) Frontier, thugs and gangsters are playing with the lives, property and the honour of people, we have not gathered here merely for "name-sake". Our mission is great, for which we have taken the trouble (of organizing this ijtema) and given some to you too. Hence, it is very important for you to understand the importance of this occasion and you should concentrate on the real mission.

You must reflect on the conditions that have been created in the country and think about your reaction to this situation. You may know that the present conditions that have been created are not superfluous and ordinary. They have deep roots. Those who think that these conditions have been created by thugs and gangsters and that the conditions will eventually improve, are in a grave misunderstanding. According to us, these conditions are the result of all those teachings of nationalism for which our leaders struggled hard. This means that the stronger

the awareness of nationalism, stronger will be the grounds for carrying out communal violence. Moreover, if a government is formed based on this philosophy of nationalism then that government will not only be a seditious and satanic force for this country but also the entire world. It will wreak unimaginable havoc and destruction. Hence, you have to not only reflect on the current riots and strife but also on the future communal conflict and you have to work according to a well planned scheme in such a manner that the seeds of communalism that have been sowed so systematically by our leaders. People must be convinced that these seeds are poisonous before they sprout and grow into trees. At the same time people must be told about this way of salvation that you are inviting people to, so that they consider it to be a beautiful alternative (to their current way of life). By now, the constructive aspect of our programme must be clearly brought before people so that they compare the ills of their ways of life with our good things. For this, it is important for you not to become despondent with the riots and communal strife but face the conditions with courage and determination. Remind people of their real diseases and alert them about its real cure. Undoubtedly, amidst this communal strife, it is not easy to bring people to the right thing but the reformers of every party have to improve things under adverse conditions. This time if you demonstrate weakness, then remember that there may not be any hope of getting any opportunity for work in the future and this curse of communal strife will grip the nation in such a way that it will be impossible to get rid of it. At the same time, it will not be possible for you to live here by following all your principles.

Anyways, this period is decisive. Either you surrender yourself to the adverse conditions and forsake the invitation (to the Truth) with which you have risen or you enter the field (of action) with your full strength. You must point out the problems of thought and philosophy (of these wrong ideologies) to each and everyone, which are being spread by our leaders, the results of which are before us.

I want to clear this now that you should rely only on Allah and your limited strength and capacity. You cannot expect any help from any of the prevalent parties and organizations. You can expect the maximum help from the Muslim community. But let me state very clearly that you must not hope for any sort of support from Muslims and in fact you must be prepared to face opposition and obstacles in your path.

The philosophy that has gripped the non-Muslims today has also bewitched Muslims. It has acquired the status of a religion among the masses through rigorous propaganda. You will rarely find someone prepared to listen anything against it. You must diligently discharge your responsibillty and must not hope from anybody except Allah in order to avoid despondency. However, the help of Allah is not something imaginary but a living reality. Allah helps every noble endeavor and when Allah helps, some endeavor all the problems and difficulties vanish. You too must hope that your difficulties are resolved with His help and you will get such fellow citizens who will listen and understand what you say. If this land becomes barren and there is no one to sow the seeds of Truth, then there is no need for you to be embarrassed because if you continue with your good work and are not affected by problems and opposition, then you

will definitely be successful before Allah on the Day of the Hereafter.

Some things in life are measured by their width and some measured by their depth but the measure of organizations is the faith, which they profess to practice. You have also announced a clear faith before people. People will also judge you according to this faith. People will check what kind of sacrifices you made for this faith and how steadfast you remained on its path. What dangers you encountered for its sake and what risks you undertook. If you have proved your credentials according to these criteria then you will have some position in this world and will enjoy a superior status in the Hereafter. However, if you prove to be weak and a failure according to these criteria then you will fail to find any place in both this world and the Hereafter. It is possible that you are living in your own imaginary world and think of yourself to be successful. Nevertheless, you cannot fool the whole world. Moreover, even if you manage to fool the world, you can never deceive Allah. You will be rewarded by the world and by Allah according to what you deserved and not according to your claim. I just recollected the incident of Imam Ahmad bin Hambal (may Allah bless him) and the famous dacoit Abu Al-Hashim that has been recorded in history and probably you too have read it. A great scholar and Muhaddith like Imam Ahmad bin Hambal (may Allah bless him) was motivated by the determination of a thief and remained grateful to him, his entire life. That is because the true spark in a man is his grit and determination, which he displays while encountering difficulties in order to achieve his goal. If a person displays the right determination and perseverance for a wrong cause is worthy of appreciation compared to

the person who claims to profess a true and worthy cause but is not prepared to make any sacrifices for it.

Now I conclude my speech and invite you to begin this ijtema with these things in your mind. May Allah help us and give us the Grace to follow His straight path.

Now, Sayyad Muhammad Hashim Sahab, deputy Qayyim will read out the annual report. Please listen carefully to it so that you may be acquainted with the work of Jamaat in detail. It will also help you to know the methodology and pace of our work.

After this, Sayyad Muhammad Hashim Sahab read out the annual report of Jamaat, which was the same report that was presented at the ijtema in Tonk. Since we have already recorded it above in the proceedings of the ijtema in Tonk, there is no need to repeat it here.

After the report, this session ended by around 11.30 AM.

Second session (get-together) BAITHAK
25th April 1947 from Zohar till Asar

This was also an open session and there were around 400 attendees. In this session, the respective Qayyims of the various Zones presented their annual reports in the below mentioned order:-

1	Report of Shahjahanpur Zone (North East UP)	Maulvi Hamid Ali Sahab – Qa Halqa
2	Report of Awadh Zone	Chaudhary Shafi Ahmad Sabal Qayyim Halqa
3	Report of Allahbad Zone (South West UP)	Hakim Muhammad Khalid Sah Qayyim Halqa

4	Report of Bengal province	Sayyad Qurratulain Sahab - Qayyim Halqa
5	Report of Bihar province	Muhammad Hasnain Sayyad Sahab - Qayyim Halqa

After listening to these reports, Maulana Amin Ahsan Islahi Sahab reviewed them and gave necessary instructions regarding some issues, wbich came up in the report.

The speech of Maulana (Amin Ahsan) is as foliows:

Respected colleagues in Jamaat! You have heard the reports presented by their respective Qayyims. Now I have to review them in brief. Thanks to Allah that these reports do not contain any frivolous and unnecessary things anymore and these reports, contain only those things which we need to know. We should continue improving on these reports so that it does not contain even a single word that could be termed as extra or frivolous.

The conditions and problems to which the Qayyims of various zones have pointed out do not necessitate any immediate comments. These issues have come repeatedly in the last ijtema and the required suggestions (to solve them) have also been given. I have to present a few other points:

Address to the sympathizers

Those who were present in the ijtema of Allahbad may recollect that I had put forth some points before our sympathizers. I feel it necessary to repeat them again and request them not to be content by merely remaining as sympathizers (of Jamaat). I notice that this group / category (of sympathizers) are increasing by the day and new terminologies are developing within it – like – "Special sympathizer" and "Common sympathizer". I do not like this category (of Jamaat cadre) to expand very much and people start thinking it to be a part of the system of Jamaat and take shelter in it (by remaining a sympathizer and not becoming a rukn (member). We have this category in our organization as a matter of expediency. However, only those should avail of this facility (of remaining a sympathizer and not becoming a member) only in case of a genuine and grave difficulty. They should not see it as an opportunity to escape responsibility who can easily become members with a little more courage and determination.

I have made it very clear in my inaugural speech in the morning that we are now confronted with a decisive moment. We have to both bow down and accept the situation or we must try to take it head-on. We cannot delay this decision much longer. The speed with which the conditions are deteriorating, demands that we focus quickly and adopt a particular way of moving abead. If we delay, any further then there is a fear that before we come to terms with the conditions, the conditions will first overwbelm us. As we examine all our resources and means in this decisive moment, we are also evaluating our sympathizers in terms of their support and how far would they be able to stand with us in the future. Hence, it is required for all our sympathizers to once again evaluate themselves and check their courage to tackle the future difficulties.

Please do not misunderstand that now Jamaat has started worrying about increasing its number of members. We do not wish to nurture a crowd. We do not approve of

those methods that want their party to be stuffed with more and more people and we will refrain from adopted such methods. We only wish to attract those who are serious and committed to struggle for our cause. Hence, we do not want that you immediately rush to join our Jamaat after listening to me. Rather, evaluate your courage and will power and then join us. If your conscience does not allow you then please do not join our Jamaat.

It is the duty of our Qayyims to evaluate our sympathizers rigorously. If you find some sympathizers working like our arkaan (members) and some even better than members in terms of zeal and enthusiasm, but they do not become members because of uncalled for humility, then our Qayyims must advise them to join Jamaat so that Jamaat is able to carry out those activities which it has been unable to do because of a lack of members. Our sympathizers should remember that we cannot give them any responsibility and neither can we rely on them for carrying out some big project. Not because we do not trust their sincerity but because it goes against the discipline of our Jamaat. Then it also does not look appropriate that our attitude towards our religion is simply that of sympathy whereas it must be an attitude of obedience and readiness to sacrifice even our lives. I somehow do not like this terminology "sympathizer" (of Jamaat). May Allah also grant you the wisdom to dislike it.

The need for popular literature

In some reports, there was a lot of emphasis on popular literature and there was a demand that Markaz should produce popular literature. There is no doubt that to some extent, we do not have sufficient popular

literature and it is very much required. However, you must not rely solely on literature itself. The work on producing literature is continuing and will go on. You must not stop propagating our message because of lack of literature. You must visit people in the cities and the villages. You must improve your relations with them. You must become friendly with them, talk to them and invite them towards your cause. The most important thing required for propagation is the preparation of a Jamaat with pious and wise people. We have been able to establisb sucb a Jamaat by the Grace of God. Although we are not so numerous still whatever number of members and sympathizers we have, if they want they can penetrate into the masses and carry out the work of propagation without the availability of literature.

The simple, easy to read and popular literature that you are demanding for the common public will require a lot of time and even if it is prepared, it will probably not be sufficient for catering to the requirements of the masses. This mass contact will be possible through your meetings, your relations and your speeches. Hence, it is very important for you to create missionary zeal within you and bear the hardship and difficulties by beginning the work of propagation in villages and rural areas. The time has come for each one of us to be obsessed and fixated to this work. Everything else should be second priority. We must talk and propagate (our message) on every possible occasion and at all times to such an extent that no nook and corner of our country escapes our attention.

Adult education

In almost all the reports, our performance in terms of carrying out adult education programmes has been extremely poor. To begin with, work in this domain has been very less and not upto the required level of satisfaction. The general complaint has been that as this work is quite dry, boring and without any enjoyment, our cadre is not attracted towards continuing with such programmes and the audience too begins to get disinterested. As far as this work being dry and boring, we agree that this work (of adult education) is quite difficult and demands a very high degree of perseverance. However, it has been adopted because of its utility and the great results it produces. We should not work for a cause because it is interesting and enjoyable but because of its importance in the path of propagation of the Truth.

We do not want to conduct adult education merely to teach the illiterate how to read and write, some mathematics and geography but we want to inculcate the right spirit, the right education and the correct understanding and awareness about religion. Try to do that. There will be some people who will develop the desire to practice religion will also develop an urge to learn how to read and write. I feel that you must motivate people to read and write by following this track. To follow and fix just one method of teaching would be incorrect. Each one of you should follow the method according to your situation and your conditions. With the method I have suggested, Insha'Allah many people will develop the desire to learn how to read and write. Moreover, even if they do not at least you will have succeeded in giving them some knowledge about religion. Please create some awareness in them about the religion they follow. The

speed with which you are able to create this urge in them, in the same speed they will Insha'Allah develop the desire to get detailed knowledge about religion. They will thus develop this need on their own and will request you to teach them how to read and write so that they may open the avenues to acquire religious education.

Spending in the path of Allah

There is a general complaint in the zonal reports about a lack of willingness to spend in the path of Allah. Undoubtedly, there is a lack of this spirit among our members but Alhamdoliilah there is no need to get disheartened. Our members should remember that we have to accomplish some important tasks and we have to finance all those works on our own. We cannot make a general appeal for any of our works. Recently we collected around Rs 30,000/- for Bihar for which we had sent letters to all our offices and our sympathizers. We prefer this style for all our works. In the future, we have the challenge of constructing our Markaz building. In the same way, we wish to do relief work in Punjab. We need money for all these works. Now please calculate how much courage and generosity do you need to complete these projects? All of you must keep aside a portion of your income as your "*infaq*" (financial support to Jamaat)) and should encourage your sympathizers and friends towards the same. Even if your numeric strength is small and your income is low, but you still support the cause of Allah with full consciousness and enthusiasm, then your wealth shall be blessed and will multiply and so will the works be blessed that shall be accomplished with your support. This is the "*infaq*", which creates greater belief and trust in Allah and with the help of which, you will be

able to complete various huge projects in the cause of Allah. Please remember that the people, who claim to work for the right cause and then do not spend their wealth in its cause, fall into the state of hypocrisy. I pray to Allah that He save us all from this disease.

Right now I say this somewhat with a heavy heart that please do not think that I am telling you all this (to spend in the way of Allah) because I want to make an appeal for funds. This request is not to make an appeal for funds but for making you firm and determined to achieve the objectives of Jamaat so that there is no need to make any more appeals in the future and your Qayyims may not have any complaints about you in this regard.

Our relationship with the institutions establisbed by others

Our members should not become over-enthusiastic in establishing relations with other institutions. We must not lose the opportunity if we are getting an opportunity to achieve our objectives without any obstacles. However, we must avoid taking up the responsibility, if there is a fear that we will not be able to work independently. If an institution is, not being handed over to you without any restrictions and pre-conditions, you will not be able to work there nor someone else. Therefore, it is better not to accept the responsibility of such an institution. Our movement has reached a stage where a lot of institutions and "Awqaf " will be offered to us but we must not make haste in accepting them. We must accept or reject them very carefully after examining its impact on the achievement of our objectives. We must tell this to everybody that we only accept the offers from people who trust us and consider our objectives and ideology for

which we are struggling, to be correct. We do not accept any other offers and neither do we entertain any hopes of laying our hands on them. We are confident that Allah will bless and help us and His help is sufficient for us.

After this speech, the session was adjourned for the Asr prayers and for a break till Maghrib.

Third session

25 April after Maghrib prayer

This session was kept for a publlc meeting. However, since there was no announcement very few people were able to attend. Still the number of attendees reached around I000. Malik Nasrullah Khan Sahab addressed the gathering. His speech is as follows:

1. All praise to Allah for making us "born-Muslims" and sent us in the world at such a time when the call to establish His religion ("lqamat e Deen") has already been raised and He has bestowed us of His Grace to say "*Labbaik*" and accept that call. It is incumbent upon us to thank Allah for this incalculable blessing and we must exert our powers, abilities, means and resources for the establishment and supremacy of his religion.

2. All the evidence from the universe proofs from the world and everything in the heavens and on earth along with the way different people have adapted themselves and interact with each other – clearly point out that all of them have been created by One God and are managed by the same Creator. The entire universe is governed by the same system and under the same Master.

All humanity belongs to the same family and the same community. Thus, this discrimination of superior and inferior based on caste, race is wrong, and it does not have any rational justification.

Every country, every community and the basic ethics in every age is proof of the fact that the fountainhead of all guidance in all ages and in all places has always been the same and has taught the same thing to all.

The correct way for humanity is to try to synchronize ones collective way of life with that of the universe. Put an end to discrimination based on colour, race, and caste, make a global and universal brotherhood, and look towards that source for guidance and direction which offers one global pattern of teaching and system (way) of life.

History is testimony to the fact that whenever any group of people has adopted the Divine way of life and called people to do the same, this world has become paradise. All the Prophets of God came with the same mission and the aim of sending the Muslim "*Ummat*" (community) to this world is the same. If the people belonging to this community become careless towards the mission of establishing religion ("Iqamat e Deen") then it will be termed as being weak in faith and failing to have the sense of accountability before God. Hence, our first responsibility is to make people aware of this.

3. Some people feel that this work is very difficult and there is very little possibility of its success. Firstly, the people who consider the religion of Truth to be the sole and correct path for humanity and bring about faith on it; for them it is irrelevant whether it is easy or difficult – they have to walk on its path under any circumstances. As far as the other people who are arguing on it being easy or difficult, the fact remains, whether they like it or not, that they are clinging on to it merely because it is the religion of their forefathers. Neither is it their religion nor do they follow it. Obviously to say such a thing that this

religion cannot be implemented is both ignorance and foolishness. Moreover, it is not both of the above then it is hypocrisy.

The fact remains that it is possible to follow even the most silly and wrong ideology with great ease provided the people who support it are firm in determination and are truthful to their cause. In addition, if these things are not achieved then following the most wise and correct ideology becomes difficult and impossible to practice. This is exactly the case with Islam today. Hence it is difficult to understand how following Islam be difficult when it is the religion closest to human nature and the combination of all that is good and fair. Do people want to establish faith and their way of life ("Iqamat e Deen") based on fraud, lies, deceit, oppression and vulgarity instead of decency, truth, honesty, compassion, justice, modesty and humility. When definitely that is not the case then how can the establishment of the religion of truth ("Iqamat e Deen") be a difficult job? Those who say that Islam is difficult to establish and implement have no right to call themselves as Muslims. They are a black mark on the name of Islam. They should either accept their mistake (of deeming Islam as impractical) or renounce their relation with Islam because such a relation will neither benefit them in this world nor in the Hereafter. In the words of the Quran, they will have to face the severe torment both in this world and in the Hereafter.

4. Some people say that it is necessary to acquire some land before establishing religion ("*Iqamat e Deen*") so that the laws of religion may be implemented there. It is very surprising that such a thing is being said by very sensible, apparently reasonable people and by the religious scholars ('*Ulema*'). People who are oblivious of

politics and the philosophy of *'ijtemaee'* (coilective and organized) struggle can only say such a thing. They have merely joined some political movement inspired by its slogans and speeches, have reached the position of leadership because of the absence of any other sensible person or their hearts have become devoid of the fear of God because of their own vanity. They are fooling people who are illiterate and do not know the reality and do not understand politics. They are doing such a thing so that they may trap people. Otherwise, it is obvious that you do not need brick and mortar to form a government so that you keep scouting for land to fulfill that requirement. You do not need a piece of land but a strong and disciplined Jamaat that believes in the government that you wish to establish and is ready to sacrifice everything for its sake. If you are able to establish such a Jamaat then it will be able to establish its ideology there and then. In addition, if you do not have such a Jamaat then even if you acquire and possess countries, you will not be able to implement your ideology that you do not believe in and neither do the people of your Jamaat seem convinced about it. If you are desirous of establishing an Islamic government then you must first change your own and then the hearts of your people. Those hearts will change the people who will change their families, their neighbourhoods and their cities. They will change their character, their personality, transactions, relations, politics, business, culture and society. A society and Jamaat will then be formed and it will not be possible to run on any other way of life. An Islamic system or way of life will then be established, that will have everything Islamic -from top to bottom. An Islamic system has always evolved in the above manner. Those who think that it can be established otherwise are

having a grave misconception and we are trying to get rid of it as soon as possible.

After this speech, the session ended.

Fourth session
Saturday 26th April 1947

This was a special session, which started at 8 AM and continued until 11 AM. There were more than 350 attendees. In this session Janab Muhammad Abdul Jabbar Ghazi Sahab, who is the in charge of relief camp in Bihar, gave a report of the relief and rehabilitation activities in Bihar. As the report, which Ghazi Sahab had presented in the ijtema of North India on 9 – 10 May 1947, was quite detailed and exhaustive, this report shall be recorded in the proceedings of the Ijtema of North India instead of the present ijtema.

After this, the questions and suggestions were presented which the different members and Zonal units of Jamaat posed. After giving the suggestion, the one who gave the suggestion along with other people, were given an opportunity to speak in its favour or against it before Maulana Amin Ahsan Sahab gave his opinion. The audience would again have a chance to voice their opinion if they are not satisfied or feel that a new angle has developed regarding the issue. However, such an occasion did not arise. As most of the suggestions and questions were very general and of a temporary nature, we are recording only those, that may benefit others later.

Question 1: There is a growing tendency among our sympathizers that it is sufficient to remain as sympathizers and there is no need to become a member ("rukn") in the struggle of establishing religion ("Iqamat e Deen"). This attitude must immediately be rectified.

Maulana Amin Ahsan Sahab: I have clarified this issue in my speech yesterday while reviewing our reports. Such people must understand very clearly that after the decline of the religion of Truth, the struggle to establish it and after its establishment to uphold its position, is the first and fundamental demand of religion. There is no real significance and meaning of faith ("Iman") without it. Establishing religion ("Iqamat e Dcen") and maintaining its supremacy are both important for Jamaat as an organization. Hence, those who are in the misconception that they hold some position in religion without remaining in the organization of Jamaat, are in a delusion and they must try to come out of it at the earliest. Yes, it is not compulsory for them to join only Jamaat-e-Islami. If they are not satisfied with us or our style of work then they must search for some other Jamaat that is working for Islam along Islamic lines. If they find such a Jamaat and are satisfied with it, then they must join it and if they do not find such a Jamaat or find one but are not happy with the way it works then they must gather like-minded people and form their own Jamaat for the establishment of Islam. However, not joining some Islamic Jamaat nor trying to form one's own Islamic Jamaat is not permitted by Islam.

Qnestion 2: The Zonal Qayyims must be told to become full-timers (they must stop worrying about their source of income and Jamaat should provide them some monetary support and compensation) so that they are able to devote all their time for tours and expanding the work of Jamaat and are able to focus and work hard for Jamaat.

Maulana Amin Ahsan Sahab: We can form a correct opinion about this issue only after consulting with our Qayyims. We have not faced this requirement before and

Jamaat too does not have such resources now. Hence, this demand is a bit premature and unnecessary.

Right now, our policy is that whenever we face such a requirement regarding our Qayyim then we try to help him after consulting our zone and our members. Currently we are not in a position to adopt any other policy.

Question 3: Jamaat must open an orphanage, which will take good care of the orphans. We may start a primary school also through this endeavor. The financial resources can be raised through Zakat.

Maulana Amin Ahsan Sahab: The need for an orphanage exists in a society where Islamic qualities of human compassion and piety have totally vanished. People see the neighbouring children crying with hunger but remain unfazed. They do not bother if widows struggle here and there for their survival. Entire populations may be wiped out due to hunger and drought but their only concern remains to earn more and more even at the cost of sucking the blood of people. These institutions were never required in an Islamic society earlier and Insha'Allah will not be required in the future. Obviously, in a society where it's "Khalifa" (Islamic head of state) takes an oath of not eating stomach full till he manages to feed each and every citizen of his country and where every rich person in society takes rest only after assuring that all his neighbours have eaten sufficiently, where does the need to start an orphanage arise?

Clearly, it is highly insulting for Muslims to have orphanages in a country where they reside in crores. We are trying to resurrect such an Islamic society. Making an orphanage will be a testimony against our objectives and our work. It is far better for orphans to die in self-respect rather than suffer the moral degradation and the negative

impact on their psychology and personality while growing up in orphanages.

Question 4: There must be some appropriate action against the units and zones that delay sending their reports for months together. There must be a fixed cut-off date for sending the reports after which the unit should be dissolved or the local Ameer should be replaced.

Maulana Amin Ahsan Sahab: We are already evaluating this issue. Insha'Allah after this ijtema we will issue clear cut instructions regarding this issue.

Question 5: There must be five zones of Jamaat in UP state instead of three. This is so because work has expanded a lot and three zones are no longer sufficient.

Maulana Amin Ahsan Sahab: Again, this issue is also being evaluated. In this ijtema we will consult the members of UP. After the ijtema UP will be divided into more than 3 zones and each zone (area) will have its own Qayyim.

After this, Maulana Amin Ahsan Islahi gave the concluding speech before the members and sympathizers and gave them the necessary instructions. This speech is reproduced below.

THE CONCLUDING SPEECH

Dear friends of Jamaat!

The various proceedings of our ijtema by the Grace of God are coming to its conclusion in a very smooth manner (without any major glitch or problem). Our special session will take place in the afternoon in which we have to divide UP into different Zones and take some other decisions. In the evening after Maghrib, we will have a public meeting, which will be the last event of this ijtema.

The things that were told yesterday and today might be still fresh in your minds and so there is no need to remind you. I merely want to clear some doubts and suspicions in my last speech that were presented by various people at different times.

I had clarified the importance of the Remembrance of Allah in yesterday's speech and I had said that it should form the spirit of all our works. Some very competent friends raised a question saying that we give so much importance to the Remembrance of Allah and feel its need so acutely then why do we disagree with the method (of the Remembrance of Allah) adopted by the Sufis and why do we oppose it with criticism in our literature? The answer to this question is that we differ with the method of the Sufis on only two counts that have no back up of the Quran and the Sunnah. The Sufis have invented those two things. As far as the methods that are mentioned in the Quran and the Sunnah and which are authenticated by the Prophets; how can any Muslim oppose them? In addition, the people who think that we oppose the Sufis

and their methods are actually blaming us of a guilt that we do not accept.

For us the teachings of the Prophet Muhammad (pbuh) are complete and perfect. The way Prophet Muhammad (pbuh) instructed us comprehensively regarding all the aspects of our life, in the same manner he (pbuh) also taught us how to do *'Tazkiyah'* (purify our hearts and minds spiritually). *'Tazkiyah'* was one of his primary duties as a prophet. It would be a great fallacy to assume that he left anything incomplete and unfinished regarding the same and now there is a need for someone else to fill that void. We are amazed at the naivety of people who think in this manner. We do not give any weight to the experience of anyone, even if he is a big *'Shaykh'* (religious leader and scholar) nor do we hold in esteem the *'ijtehad'* (interpretation) of anyone, even if he is big *'Peer'* (religious chief of a Sufi tradition). We will give importance to such experience and interpretation only if it is from the Quran and Sunnah. You must implement only those things that come from the Quran and the Sunnah. There is no doubt regarding its goodness and blessings. The other things that people have invented without proof do not have any goodness and blessings. They will only take you away from religion and move you away from the path of *'Tazkiyah'*. As far as the methods and traditions of the great Sufis are concerned, they were derived from the Quran and the Sunnah. Later on people added and invented many new things and directed it towards these venerated Sufis. Actually this Sufis were completely clear and were far removed from the *'Biddaat'* (innovation in religion considered impermissible in Islam) that are directed towards them. Those hearts and minds of those who follow the Prophets and the pious elders are

always illuminated and they are the real pearls and jewels of any Jamaat. Hence, I invite each one of you to tread this path. The ones who are lagging behind today can become leaders after following these things. Moreover, the one who are leading the rest can start lagging behind if they leave these things.

It is important for me to warn you in this regard. As far as I have understood the Quran, Hadith and the sayings of our *'Ulema e Haq'* (true scholars) there must be introspection and reflection (*'fikr'*) along with remembrance of God (*'zikr'*). *'Zikr'* without *'fikr'* is not useful. In fact, in most cases it just becomes a hohby for the tongue. The best thing for 'zikr' is reflection and pondering on the Quran (*'Taddabbur e Quran'*) and the best time for reading the Quran is that of *'Tahajjud'* (the time before dawn) although it is always good to ponder over the Quran at any other time also. There is no other thing that can replace it.

A friend has asked our opinion regarding reciting and repeating the words (*'wird'*) that have come for *'zikr'* in the Quran and the Sunnah. I consider his or her *'wird'* to be correct and the times, in which it is not possible for someone to recite the Quran, it is useful if the person carries out *'wird'* instead. It is important that one's heart should never be devoid of the remembrance of God. Keep carrying out the work of God. Keep discharging the rights of your own self ('nafs'), your family, your wife and children, your community and your country, but do it for the sake of getting the pleasure of God and for seeking His blessings. Then, every moment of your life shall be counted as the remembrance of Allah.

Some friends say that there is a lack of *'Tazkiyah'* in Jamaat. I acknowledge it with complete transparency. We

have not risen with a *'muzakki'* (a purified and pure) Jamaat but have come up to complete our *'Tazkiyah'* (spiritual cleansing and purification). For us the way to do our *'Tazkiyah'* is to keep doing the work of God and continue treading His divine path. If our *'Tazkiyah'* remains incomplete then it does not mean that all our works are wrong and we have no more right to work for our religion. We feel that we can do our *'Tazkiyah'* only by trying to do the work of Allah (and establish His Deen), not by remaining aloof, and removed from His work. Our *'Tazkiyah'* is not possible through ways adopted by monasteries such as meditation and spiritual exercises. For others the way to do *'Tazkiyah'* is to remove oneself from the world and do the *'zikr'* of Allah and do penance, which have proved to be very useful according to the Sufis. According to us, there is no need to pass through this course of action for achieving *'Tazkiyah'*. We have not found this method among the ways of the Prophets. The way of the Prophets was they took stock of the beliefs and deeds of their people, tried to reform, rectify the people, and give them the real teachings regarding their beliefs and deeds. This is the best way to do *'Tazkiyah'* according to me because we do not approve of any other method besides that of the Prophets. We are explaining and clarifying the beliefs, deeds and the morals of people in the light of the Quran and are inviting people to fulfill the responsibilities, laid down by the religion that they follow. We organize and strengthen the pious and virtuous people who accept our invitation so that the society as a whole becomes free through their collective efforts from the bondage of evil forces.

The people who say that our method of inviting people and of propagation resemhles religious innovation (*'biddah'*) but the method they follow is derived from the Prophets. According to us, the method adopted by the Prophets was in every aspect and standard very innovative and modern. The ways the Prophets employed to convey their message to people were the best amongst those utilizing the latest and most modern technologies. They would modernize but ensure that there is nothing objectionable in it from a moral perspective. Thus according to us it is not necessary for people to stick to the old methods for inviting people to the Truth and to carry out the propagation (of Islam), even if they have become quite harmful and ineffective. In the same way we do not think that a person does not give due regard to his own dignity and does not respect that the work of inviting people to the Truth. The religion of Allah is a huge blessing and to present the Divine Message before people is a very glorious and noble responsibility. Hence, it must be done in the same way in which high level and important assignments are carried out. Those who think that to demonstrate your enthusiasm for (doing 'Dawah' work) inviting people to the Truth is only possible by running after every passerby like heggars and to continue chasing him until we are able to tell him something or hear something from him. According to us, this method is very wrong. I feel that this way of inviting people to the Truth is below the dignity of religion and the ones who propagate it. You know that the Prophet (pbuh), in the initial period of Islam at Mecca, invited his family to a banquet and after having food, he stood up and gave a formal speech. Does it not prove that inspite of having so much energy and enthusiasm for (doing 'Dawah' work)

inviting people to the Truth, the Prophet (pbuh) adopted the method which was prevalent in his time and which was a very appropriate method.

Now I shall conclude this speech and will remind you again of the thing that I said yesterday that the time before us is decisive. If you are prepared to face the challenges of today then go back from the ijtema with full courage and firm determination and plunge yourself by sacrificing and offering your utmost in the struggle to establish the Truth. Moreover, face the difficulties you encounter in this path bravely. I pray to Allah for helping you and keep you steadfast on His straight path.

Wa Akhiru Dawana Anil Hamdo Lil Lahi Rabbil Alameen!

(Our final prayer is only that all the Praises are only for Allah)

After this specch, the session ended.

Fifth session

Saturday 26 April 1947

This was also a special session that started after the Zohar prayer and continued until Asar. Only Jamaat members took part in this session and the attendees were around 100. The following things were discussed in this session.

1. The method of sending reports
2. The method of sending applications for membership
3. The formation of new zones in UP and the appointment of some other Qayyims.

Regarding points 1 and 2, after a lot of discussion many a misconception was cleared and the members were

told that regarding this issue and some other important issues very soon detailed instructions[1] would be issued.

Regarding point 3 after a lot of discussion, debate and deliberation it was finally agreed that the state of UP would be divided into the following 6 Zones.

(I) Delhi Zone will have from Delhi and UP the following Zilla Agra, Mathura, Aligarh, Bulandshahr, Meerut, Saharanpur, Muzaffar Nagar and Dehra Dun.

(2) Shahjahapur Zone will have Zilla Shahjahapur, Pilibhit, Bareilly, Badayun, Moradabad, Nalnital, Bijnor, Almora and Garhwal from Rampur province.

(3) Awadh Zone will have Awadh means Zilla Lucknow, Barahanki, Bahraich, Gonda, Faizabad, Pratapgarh, Sultanpur, Rai-Bareilly, Unnao, Hardoi, Sitapur and Kheeri.

(4) Kanpur Zone will have Zilla Kanpur, Farokhabad, Etah, Mainpuri and Etawah.

(5) Allahbad Zone will have Zilla Allahbad, Fatehpur, Baanda, Hamirpur and Zilla Jalon.

(6) Benaras Zone will have Zilla Benaras (Varanasi), Jaunpur, Ghazipur, Mirzapur, Azamgarh, Balia, Basti and Gorakhpur.

For these Zones, the following Qayyims were appointed:

1. For Delhi Zone, Khwaja Muhammad Siddiq Sahab, Koocha Tarachand Tiraha Bairam Khan, Delhi
2. For Shahjahapur Zone, Maulvi Hamid Ali Sahab, Arabic teacher, Ismalia Intercollege, Shahjahapur

[1] These instructions have been prepared. InshaAllah we will get them printed within a month and send it to all the units of Jamaat as well as the individual members and sympathizers. (The draft of these instructions was destroyed in the riots of Punjab during Partition)

3. For Awadh Zone, Chaudhary Shafi Ahmed Sahab, Gram Thalbada, Post Kamila Zilla Barabanki

The above Zonal Qayyims were appointed in the ijtema itself but the decision regarding Qayyims for Allahbad and Benaras could not be taken. Hence, it was said that the decision regarding them would be taken in Markaz after the ijtema[1].

After this, the session concluded for Asar prayer and there was a break between Asar and Maghrib.

Sixth session
Saturday 26 April 1947

This session was for the public meeting and was kept so that apart from the members and sympathizers even the general Muslims, Hindus and other non-Muslims may be invited to participate and then we will be able to present Islam to them. Hence the announcement of this ijtema was also published in a few local newspapers and the well known and well to do people of all communities were invited to the ijtema. This session started at 7 PM sharp and the number of attendees according to our estimates was around 3000, whereas some newspapers said that the crowd was more than 5000 strong. In this session, Maulana Amin Ahsan Islahi presented our invitation before the people through a small speech and clearly explained what we desire and how we wish to achieve it. There was pin drop silence during the entire speech. Maulana's speech is recorded below:

[1] The members of these Zones were again consulted and according to their opinion for Benaras Zone – Hafiz Abu Muhammad Imamuddin Sahab, Ramnagar, Benaras State and for Kanpur Zone – Master Jafar Ali Sahab, 88/431 Humayun Bagh, Kanpur, were appointed as Qayyims respectively.

Public meeting

After Hamd and Sana

Ladies and gentlemen!

This time I will try to explain to you what we expect from our fellow citizens and all the people who live in other countries. Why we want it and how do we want it. With the answers to these three questions, the one thing that will become very clear to you is the cause for which Jamaat-e-Islami is struggling and it is the same invitation for this struggle that we have come in your city.

I shall first answer the question what we expect from you. The clear and brief answer to this question is that we want the slaves of Allah to worship Allah alone and no one else. When we are the created and not the Creator, we are slaves not the Lord then it is incumbent upon us to worship our Creator and our Lord and we ascribe no partners to our Lord and Creator and worship Him exclusively. This is such a reality that there is no scope for any doubt and difference of opinion. By worship, we do not mean merely the ritual prayer but even the aspect of obedience (to the laws laid down by God) is included in the concept of worship. We do not demand that you enter the mandir and Masjid and recite some "mantras" and "shlokas" or some "ayaats" in Arabic and try to please God. Rather, worship means that you offer ritual prayer to God but also obey Him (and His Divine rules and laws). Bow down before Him and be subservient before His laws. There is also one more precondition for obeying God and that you follow the laws of Allah unconditionally in all the aspects and domains of life. It should not be the case that you obey Him in some aspect but do not do so in some other aspect. You become His slaves within the precincts of the mandir or Masjid but become completely

indifferent to His commands in your business, in your economic and political affairs. You follow the Creator in matters pertaining to marriage and cremation but remain free to do whatever you want in other facets of your life. We do not consider such an obedience to be genuine. According to us in order to fulfill the requirement of offering obedience to God implies, we must obey and follow all the commandments sent by God through His Prophets and we must not refuse to obey God in any aspect of our lives. We must not discriminate between those Prophets but consider all of them to be true and bring faith upon them all. Then we should bring about faith upon the last Prophet Muhammad (pbuh) considering his appointment to enable the refreshing and completion of all the teachings of various Prophets since the advent of man.

This is what we expect and desire. Now I shall describe briefly, why we want it. As far as Muslims are concerned, its answer is that all that I have stated above are part of the prerequisites of their faith. The Shariah that they believe in dictates that obedience does not merely mean carrying out ritual prayers in the Masjid but obedience implies complete obedience and compliance to the rules and laws of Allah. The Quran they believe in does not give guidance and does not lay down laws regarding only one aspect of life but its instructions pertain to all the aspects and facets of our individual, public, and social life. If we believe in the Prophet (pbuh), it does not mean that we merely accept him as a Prophet but it implies and is part of our faith to consider him a source of guidance that demands compulsory obedience. None of us can say that he believes in the Prophet unless he complies with the above stated requirement. In the

same way the demands of our faith is that we believe in all the Prophets and believe in Prophet Muhammad (pbuh) in such a manner that he (pbuh) confirmed the authenticity of all the previous Prophets and he (pbuh) completed and perfected religion.

In the light of this reality, there is no scope for Muslims to reject our invitation. If they reject any portion of our invitation, it would mean that they are rejecting a portion of the foundations of our faith, which no Muslim can consciously tolerate even for a moment. There can only be two reasons for Muslims to frown on our invitation (to follow religion). Either they are totally oblivious and ignorant about their own religion – they do not know what their religion demands of them, what are the requirements of "Iman"(faith) and Islam. The other reason could be that they are aware of the above requirements of faith but they have become such slaves of their desires that they can abandon faith but not their desires. If it is the first condition then after this invitation (in the form of my speech and others in this ijtema) then they have no excuse henceforth and it becomes compulsory for them to follow these things or prove that they are wrong. In addition, if it is the second condition then we will request them that they should refrain from having such a hypocritical relation with Islam and escape the wrath of God in the Hereafter. This way of life will lead them to ignominy and humiliation both in this world as well as the Hereafter.

As far as the followers of other religion are concerned, we demand the same from them because almost all of them accept the Divinity of God and He has sent His Prophets to humanity (for Guidance and Support). Even if there are some who do not believe in

Allah and His Prophets as far as the communities of India are concerned, none of them rejects God and Prophethood. Along with it, they also have some kind of worship to God. There are some differences with Muslims regarding God, Prophet and obedience. Although these differences are quite stark and fundamental, they can be resolved through logic and by being practical. The only prerequisite remains to try to do that earnestly and honestly. If our non-Muslim brothers do not take religion very lightly but accord it the status, it deserves and they have the passion to fight for justice who can supersede their nationalist aspirations then they will find our invitation according to reason and nature. We are aware that our non-Muslim brothers did not ponder and reflect on the invitation of Islam in an objective manner because of the heat of nationalist prejudice. The result was that despite believing in God, His Prophets and obedience, they went far away from the reality of those things and remained content with its unnatural and dogmatic interpretation. Inspite of worshipping God, our non-Muslim brethren are engrossed at every step in obeying and venerating others. The only reason being, that they either forgot or spoiled the religion that Allah had sent to them through His Prophets. Then they became so narrow-minded in following that fiawed religion that they did not make any efforts to find the true religion of God. Otherwise, this religion of Truth is present on the earth and Allah has bestowed it on humanity in equal measure and is the same religion brought by all the Prophets of the world. Nevertheless, our non-Muslim brethren did not realize its importance. We are trying to present the same religion to them in its original form. This religion acknowledges all the noble Prophets, presents the

message brought by every Prophet without any interpolation and completes the "Shariah" (law) of God. This religion does not belong to some special community but it is for everybody. In addition, it will be a great misfortune if our non-Muslim brethren wlll not appreciate this religion because of their rivalry with the Muslims. Allah has sent this religion to them in the same way as He has sent it to Muslims. This religion is not the legacy of any particular community so that nobody else can have a share in it. Any community can adopt it and claim to belong to it. The real claim towards its ownership is solely based on implementing it in their lives irrespective of belonging to any race or community. The claim is not valid if the relation with it is for namesake only and the ones who make that claim do not implement Islam in their lives.

All our non-Muslim brethren should ponder calmly that their own serious thinkers and leaders accept truthfulness and the authenticity of the Prophet Muhammad (pbuh). In the same way it is a proven fact that the Quran is the only book on earth that is which is free of any corruption, changes and interpolation. No matter how biased the academic research regarding the Quran might be, there has been no conclusive proof against the above reality. After these two fundamental realities it becomes mandatory for every balanced and justice loving non-Muslim to study the invitation of the Quran and that of the Prophet Muhammad (pbuh). We are confident that if a person is strong enough to rise above nationalist prejudice then he is bound to reach the path of the Truth. We must try to present the invitation of Islam to non-Muslims in a very simple manner and bring them closer to this fountainhead of Divine Guidance. If a seeker

of truth requires any help from us then we will be very pleased to help.

To achieve these objectives, our style of work is that the people who accept this invitation to the Truth we invite them to establish their entire relation with this religion. They should not mix other things with it. The same religion should become the basis of their nationalism; it should form the foundation of their social and political system. Other than it, they must end all other relations of nation and community and leave all their demands based on nation and community. We are trying to bring about a revolution in this country that brings about all the systems of life on the foundations of Unity of God, universal brotherhood and belief in the Hereafter. All the commotion and turmoil we see in every nook and corner of the country because of nationalism and community worship should end. If there are different communities in this country and if we try to resurrect their bigotry as is being practiced then there will definitely be violent riots and oppression in the country as we see today. In addition, if the various communities residing in the country were made into one nation which a lot of leaders of this country are trying then its result will be one more addition to the list of forces of oppression in the world. Moreover, whenever there will be a huge war in the world India too will be a party in that destructive and oppressive war along with England, Russia and America. I feel that any virtuous and justice loving Hindu or Muslim would definitely avoid being part of such an oppressive force. If at all there is any solution to this problem then it lies in the invitation of Islam. Politics in Islam is not based on communal hegemony. Both racial prejudice and nationalism are unacceptable. It is based on

obedience and service to God. Islam declares the entire humanity to be one family and invites you to follow the laws of God without any discrimination. Hence there is only one way to establish justice and world peace and that is all humanity to follow the laws of One God and live together as one family as the children of Adam. Prophet Muhammad (pbuh) established such a system of life and it was then led by Hazrat Abu Bakr and Hazrat Umar Farooq (may Allah be pleased with them). Many non-Muslim intellectuals have testified to their governance being the best and worthy of emulation. We are trying to establish a Jamaat on these principles. We invite people to join this Jamaat without any discrimination. We will demonstrate how to implement the system of Truth in real life when this Jamaat becomes strong enough to run for political office or manage social institutions. The message of our Jamaat is that the rebellion (against God) that people have started by adopting man-made laws should be stopped and they must try and establish a society based on peace, justice, humanitarianism and compassion which has been commanded by Allah.

I have stated briefly, what I wanted to convey. I now end my speech, pray to Allah that He shows us the straight path, and give us the courage to traverse on it.

After this speech, the session ended and an announcement was made regarding the conclusion of this ijtema.

THE MISUNDERSTANDING CREATED BY THE ATTENDANCE OF GANDHIJI IN THE PATNA IJTEMA

The presence of Gandhiji in our ijtema or any other personality holds little importance to us. We do not even mention it in our proceedings. However, the Congress (owned) media (press) reported the visit of Gandhiji to the Patna ijtema and described the speech of Maulana Amin Ahsan Islahi highiy incorrectly. Then the Muslim League (owned) media (press) exaggerated that news without verification and this resulted in a lot of misunderstanding about our invitation among both Muslims and non-Muslims alike. Hence, it became imperative for us to describe the events accurately without any changes so that the misunderstanding created in people for not knowing the real facts may be cleared and no one should a chance to nurse any grouse against the Islamic movement and its workers. The real chain of events is as follows:

Our annual and regional ijtemas normally keep the last session in the form of a public meeting. The members, sympathizers, people under our influence are invited to it besides both the Muslim and non-Muslim leadership and the masses. We invite them so that they become acquainted with our invitation and if it appeals to anyone of them, they reflect on it and then accept it as the Truth, and then they may become our supporters. Hence, the last session of the Patna ijtema was also planned on the same lines and so both the Muslim and non-Muslim leadership and the masses were invited through newspapers. The

leaders of Muslim Leagne, Khaksar Movement, Jamiatul Ulema and Congress party were given special invitations to attend the ijtema. Since Gandhiji was in Patna because of the communal riots, an invitation was also sent to him. However, it is wrong to state that there were some extra efforts taken by Jamaat-e-Islami to call him to the ijtema besides the formal invitation, as claimed by the Congress (owned) media (press). Then when we came to know that Gandhiji wants to attend the ijtema we conveyed to him, even though some of his Muslim colleagnes did not like it, that we will appreciate if you accept our invitation but you will have to take care of the foilowing as listed below:

1. Please do not expect any special privileges in the ijtema as it is not our approach (to glorify personalities).
2. There will be no occasion for you to address the gathering but you may seek explanation or clarification over some issue.
3. If some women accompany you as is the case then they will have to sit with our ladies behind the curtain.
4. The ijtema shall start at its stated time under any circumstances (and shall not be delayed until your arrival).

Gandhiji accepted all our conditions and we are thankful to him for that.

The public meetings started at exactly 7 PM with the speech of Maulana Amin Ehsan Islahi. The number of people attending might be around 3000. Whereas some newspapers said that, the crowd was more than 5000 strong. The incharge of Bihar Relief Camp Muhammad Abdul Jabbar Ghazi Sahab was present at the entrance of the ijtema-hall and was making proper seating

arrangements for the guests and people arriving at the public meeting. Around 7 PM – 7.15 PM, Gandhiji arrived at the public meeting by cancelling his prayer speech. There were two women along with him. Ghazi Sahah sent the two women into the women's hall and led Gandhiji near the stage where Gandhiji sat on a mattress (along with the audience). The speech of Maulana Amin Ahsan Islahi continued uninterrupted and very people realized that Gandhiji arrived at the programme and was seated amongst them.

Maulana's speech continued for around 45 minutes. After that, Ghazi Sabab thanked the people for coming to the ijtema, listening patiently and attentively to the speech. He then announced the conclusion of the ijtema. Maulana Amin Ahsan Sahab came down from the dais and sat on the mattress. Gandhiji was seated next to him. Ghazi Sahab introduced Gandhiji to Maulana. Gandhiji told Maulana that he was listening to Maulana's speech very attentively and he was very pleased with it. Ghazi Sahab replied: "Gandhiji, it is very difficult to understand everything in one speech. If you give us some time then we would like to put forth our complete invitation explain everything to you. It would also be better if you read our literature". Gandhiji replied: "Right now, I am going to Delhi for some urgent work. I will try to take out a little time after returning". After that Ghazi Sahab bid farewell to Gandhiji and his lady companions, who returned back in their car.

Here, it is also important to state that the invitation that was extended to Gandhiji, in the same manner, invitation was also given to the leaders of Muslim League, Khaksar Movement and Jamiat Ulema. However, they did

not turn up but Gandhiji accepted the invitation and attended the ijtema.

The next day we came to know that there was great anger among the circles that were under the influence of Muslim League when they came to know about Gandhiji's visit to our ijtema. They started saying: "We were always suspicious that these people (members of Jamaat-e-Islami) are hidden "Congressmen". At some places, Jamaat-e-Islami and its workers were openly abused. One "Mujahid ul Islam" demonstrated his character in such a way that can only be regretted. It showed how the nationalist movement has damaged the morals of the Muslim community. Some supplies for the ijtema were taken from him without any rent. Our organizers pleaded to him to charge some rent for the items but he refused. But when we went back to return the supplied items to him, he demanded the rent for those items so harshly as if the demand for rent was from his side and it we who were trying to avoid it. Anyways, the rent was immediately paid. Nevertheless, we realized that when nationalism replaces religion, how steep is the fall in ones morals.

On the other hand the Hindu nationalists were deeply hurt that their biggest leader attended a Muslim meeting where he was neither welcomed nor given the stage, nor was he allowed to speak. Hence, they tried some other ways to vent their anger.

The next day, a Congress (owned) paper "Search Light" published something in their Sunday edition dated 27 April 1947 as if Jamaat-e-Islami is also one of the nationalist Muslim parties that is now siding with the Congress against the Muslim League. In addition, the ijtema was organized to oppose and make fun of the

outlook of the Muslim League. We were shocked at their nerve and guts to publish such a thing within hours of the speech that was made in full public view before thousands of people. We feel remorse and are quite disheartened instead of feeling angry and wanting to complain at the pathetic display of journalistic ethics of the nationalist media. How news agencies give such false news with impunity and the newspapers publish them without any compunction. The report that "Search Light" published by way of its special correspondent is as follows:

"The demand of Muslim League for a separate homeland is against Islam" – Maulana Islahi's address to Muslims.

Mahatma Gandhi left his prayer meeting to attend the programme of "Jamiat Islami" (Jamaat-e-Islami).

Patna 26 April 1947 – Amidst his stay in Patna, it was the first time that Mahatma Gandhi left his evening prayer meeting and did not address a public gathering that he attended. Immediately after the prayer meeting, he left for attending a Muslim gathering.

This gathering was organized by "Jamiat Islami" (Jamaat-e-Islami) in Sultanganj and was attended by a huge number of Muslims.

Gandhiji was extended a special invitation by Shafi Dawoodi. The real speaker at the programme was Maulana "Ahmed Ilahi" (Amin Ahsan Islahi) – All India Vice President of "Jamiat Islami".

Maulana "Ilahi" said that some rough and adamant Muslims take the name of Islam, but have adopted a stand that is against Islam and against the Islamic principles.

The two-nation theory has united and organized the Muslims of India under the banner of nationalism, but they also want to save themselves from the hero of Islam

and from other dangers. Islam means submitting oneself to the will of God. It teaches universal brotherhood and thus cuts at the roots of nationalism.

Maulana "Ilahi" said the dual-faced (hypocritical) approach of Muslims is responsible for the present state of affairs and the unfavourable incidents in Navakhali, Bihar and Punjab are a result of the mindset and stubbornness of this un-Islamic struggle of Muslims. Continuing his speech, Maulana "Ilahi" said whatever other proposals are being made besides this quarrelsome approach are also un-Islamic because they pertain exclusively to political rights and the obedience to Allah and service to humanity is not part of it. Although these two form the spirit of Islam.

After the speech, Muslim leaders came to Gandhiji and sat next to him to find his opinion. Gandhiji told Maulana "Ilahi" that he was very pleased to hear the speech of Maulana.

As Gandhiji wanted to attend this Muslim gathering, he cut short his prayer meeting and did not address the people there. He told them after the prayer that he will not give a speech today because he has to immediately leave for attending a Muslim gathering".

Please compare the speech written by the "Search Light" correspondent with the original speech of Maulana Amin Ahsan Islahi, which we have reproduced earlier. You will realize how far the facts have been twisted and presented in a very different way. Not only has the reporter not pald any attention to verify the correct names of the Jamaat and the speaker in an effort to gather material against his rival Jamaat, he did not even bother to think about the opinion of people who just heard thc speech yesterday night. It is a great misfortune for Indians

and a clear evidence of their moral and political decline that such newspapers, news agencies and news reporters are not only emerging among them but also flourishing.

The moral degradation of the press did not stop here. Associated Press of India sent a similar report to other newspapers, this false report was published in all Congress, and League owned papers. A brief rebuttal about Maulana's correct speech was dispatched immediately to 'Search Light', 'Leader', 'Statesman', 'Al-Hilal', 'Sada e Aam' (Patna), 'Qaumi Aawaz' and 'Gharib ki Dunya'. Of these, 'Search Light' published the rebuttal briefly, 'Al Hilal' published the rebuttal and Maulana's speech concisely and 'Gharib ki Dunya' published the rebuttal and Maulana's speech concisely along with a small note of regret for publishing the report. The other newspapers did not publish anything as far as we know.

After this, Muslim League owned newspapers started writing against Jamaat-e-Islami based on this false report. Briefly, one of their newspapers 'Nawa e Waqt' (Lahore), which was highly respected in League circles, wrote a long editorial in their issue dated 30 April 1947 titled – "The blessed services of Maulana Maududi" and said:

"Maulana Amin Ahsan Islahi belonging to Maulana Maududi's Jamaat-e-Islami has said in a recent speech that the reason for our current problems is that Muslims have mixed up Islam and nationalism. This manifested itself in the form of the unfortunate incidents of Nawakhali, Punjab and Bihar. Mr. Gandhi also attended this programme at the special invitation of the organizers.

We all know of the thoughts that Maulana Maududi is promoting among Muslims. We know that according to him, the Muslims of India are not true Muslims and so Maulana has no sympathy for their movement or their

party. It seems that according to Maulana Maududi, if they become Muslims again then will they be eligible to get the help of Maulana. Otherwise, in the present circumstances, Maulana has no sympathy towards Muslims and he has nothing to do with them. Maybe Maulana Maududi preaches the same to his disciples.

We aiso knew that Maulana Maududi did not have any interest with the movement led by Muslim League. According to him the struggle for Pakistan is a Nationalist Movement and therefore not eligible for his support.

We also knew that although Maulana himself exercises great caution and whenever he unfavourably criticizes the Muslim League, he also does not favour the Congress. However, the periodical of Jamaat always criticizes the Muslim League in some way or the other and praises Mr. Gandhi for sure. We thought that there was no need to enter into a confrontation with Maulana. He is doing some good work according to what he feels is right. May Allah make him successful. We sinful Muslims who only recite the *'kalima'* (and do not practice Islam in our lives), must continue doing what we do and pray to Allah to grant us the Grace to do beyond that. However, the speech of Islahi Sahab has caused a great deal of pain to the general Muslims. We had heard that Maulana Maududi is going to enter politics with great fanfare. But was it necessary to call Mr. Gandhi in the first public meeting of Jamaat-e-Islami and especially so in Bihar so that all the blame for the riots and communal strife may be attributed to Muslims as they are mixing up Islam and nationalism (means they consider the movement for Pakistan to be an Islamic movement). This misconception has led to the incidents of Nawakhali, Punjab and Bihar.

Presently it is the earnest desire of Muslims that Maulana Azad, Khan Abdul Ghaffar Khan, Maulana Hussain Ahmed Madni and Allama Mashriqi (if not Islam as Allah is the One Who will protect it) should strengthen the united platform of Muslims even if they are namesake and *'kalima'* reciting Muslims (and do not practice Islam in their lives). Hope this humble request to Maulana Maududi will not be perceived as an insult and he will try to avoid dividing Muslims at this delicate juncture and thus do them a favour".

In response to this editorial, the below letter along with a brief about Maulana Amin Ahsan's speech was sent to 'Nawa e Waqt'. They were requested to publish this letter and the gist of Maulana Islahi's speech.

Darul Islam
3 May 1947

Respected Sir, As Salam alaykum wa Rehmatullah!

Whatever has been written in the editorial of 'Nawa e Waqt' dated 30 April 1947 titled "The blessed services of Maulana Maududi", is based on an inaccurate report from the Congress (owned) media. These news agencies have made it their habit to make incorrect statements and behave irresponsibly. You might be having a daily experience of the same. Still you have written an editorial assuming each word of that report to be true. We are sending you the gist of the speech along with this letter. Please publish it in your newspaper. You may give your opinion about it as you deem fit.

Gandhiji was not given any special invitation for the ijtema. We keep one session of our ijtema for a public meeting as per our norm. We present our invitation to everyone irrespective of caste and creed. We invite people

of different thoughts and different parties. We followed the same for the public meeting in the 'Patna Ijtema'. We invited leaders of League, Khaksar, Jamiatul Ulema and Congress. We also sent an invitation to Gandhiji in the same regard. Maybe Gandhiji was especially told by someone who is interested in our invitation. However, none of our workers and volunteers extended any special invitation to anyone. Now it is a different thing that Gandhiji attended our ijtema and listened to us while the others did not turn up.

The wrong impression that Associated Press wanted to create regarding the attendance of Gandhiji and the excerpts of the speech of Maulana Amin Ehsan Islahi was that Jamaat-e-Islami is also part of the list of Muslim nationalist parties that oppose Muslim League and side with the Congress. However, neither are we prepared to be part of this list nor can we tolerate to be placed in such a wrong position as a Jamaat. If at all we differ with the Muslim League then the reason is that we want to pull it towards hundred percent Islam and not because it does not cooperate with the Congress for promoting Indian nationalism.

Yours sincerely
Tufail Ahmed
Secretary General Jamaat-e-Islami

But 'Nawa e Waqt' did not publish the gist of the speech of Maulana Amin Ahsan Islahi and it published this letter in the issue of 7 May in such a way that hardly anyone could have noticed it, even those who read each and every line of the paper including its advertisements. The following words were also removed from the letter, which requested to publish a brief about the Islamic

movement along with editor's comments. As far as apologizing for the wrong editorial is concerned then one can never expect such decency from the "*Mujahid*" of our community.